Vol. LX. No. 3 March, 1919

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1919: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—MARCH, 1919.—No. 3.

THE CELTISM OF SAINT PATRICK.

THERE are those who believe that saintliness implies weakness, and that only visionaries follow the high and arduous ways of Christian perfection. A study of the life of the national apostle of Ireland is calculated to dispel this notion. It clearly shows that holiness goes well with those admirable qualities of mind and heart which the world justly admires in truly great characters, even when they pledge themselves to a career both contemplative and apostolic.

Patritius, "a name of power", says the Tripartite Life of our apostle, was undoubtedly an apt one, for the man who bore it accomplished a national conversion to the Lord that in genuineness of character has never been surpassed, and constructed an ecclesiastical fabric that in strength and durability knows no superior. Humanly speaking, the factors that more than any others seem to have contributed to the successful result of his labors were consummate tact in the manipulation of national prejudices and a personal note that made a powerful appeal to the dominant traits of a people with whom it had much in common. Patrick was one of the best diplomats that the field of missionary endeavor has ever produced and the possessor of a temperament supremely in harmony with that of the people he evangelized.

To this spendid sagacity and spirit of concession in dealing with the Gael some eminent men have borne testimony. Here I produce the pronouncements of two of the most prominent of these. "Of all the great missionaries," says Dr. Joyce, one of the greatest of Gaelic scholars and historians, "that ever preached to the heathen, I suppose that St. Patrick was

about the most broadminded and tolerant, as is evidenced in the whole story of his life-work. He made allowances for all the prejudices of the native Irish and never interfered with any of their customs so long as they did not infringe on the tenets of Christianity." [1] The other tribute to this characteristic of the great spiritual laborer as revealed in the nature of early Irish Christianity, comes from the pen of the celebrated Renan, highly authoritative in matters Celtic and not likely to be swayed by prejudices in favor of a Christian apostle. Speaking of the ancient Gaels, he says: "Nulle race ne prit christianisme avec autant d'originalité, et en s'assujettissant à la foi commune, ne conserva plus obstinement sa foi nationale." [2]

Such a policy governing a missionary's activity was likely to be singularly forceful in Ireland owing to the peculiar brand of preëxisting religious conditions it was compelled to encounter. Gaelic paganism was not of the concrete type that prevailed in Greece or Rome. It was not a part of the machinery of state and was sustained by no imposing ceremonies or distinct sacerdotal class. As Professor J. B. Bury states, "There was no priesthood, and it seems certain there was no organized religion which could be described as national." [3] On the contrary the druidic cult was more of the abstract order and its tenets the property of the popular mind and national tradition rather than a well-defined system of theological thought with a stereotyped ritual. With idolatry as an almost negligible factor the task of conversion was relatively easy. The worship of idols has usually a powerful fascination for primitive pagan minds and renders very difficult the intellectual transition from belief in such materialistic deities to acceptance of an absolutely spiritual divinity. But the main feature of druidism was worship of natural phenomena as the embodiment of some mystic unseen agencies. To persuade the votaries of such a religion of the rational necessity of adoring the Author of nature rather than the work of His hands was considerably easier than the work of regenerating the slave of an idolatrous system.

[1] *A Social History of Ireland*, p. 173, note.
[2] *Revue Celtique*, vol. 95, 1881-2, p. 363.
[3] *Life of St. Patrick*, p. 74.

Patrick, realizing that he had to overthrow vague popular beliefs rather than an accurate intellectual system, resolved to appeal in an unsophisticated manner to the simple mentality of the ordinary tribesmen. For this purpose he found that many beliefs already existed that had borne some affinity to certain Christian tenets and these he conscripted into the service of the new religion. Oftentimes he incorporated in their entirety pagan practices, purifying and chastening them by giving them a significance in harmony with Christian thought. Thus he created an atmosphere of friendliness in the hearts of the masses by an apparent sympathy for pagan conceptions that very frequently went to form part of the warp and woof of the texture of national tradition.

One of the central and most abstract doctrines that Patrick had to force the Gaelic mind to accept was that of the Holy Trinity. The apostle realized the difficulty of presenting it in an acceptable form to the tribesmen and he ransacked national story for something that might aid him. He discovered that the number three held conspicuous position in the mysticism of the ancient Gael. He must have encountered the fact that the old Celtic deities, Brian, Eucharba, and Iuchair were in reality but a triple aspect of a god that was substantially a unity. The frequent occurrence of the triad or triple proverb in epic tale and ancient poem must have attracted his attention. When we remember this it is not very difficult to understand why Patrick should have resorted to the simple device of the shamrock to explain the doctrine of the Trinity. The fact that the Irish mind through the medium of tradition has maintained during many centuries that the apostle utilized the trefoil either at Tara or Cashel to enable the Gaels to accept this mystery of Christianity, proves that, despite the concreteness of the method of illustration, the ordinary mind was much impressed by its simple and sacred associations. In later days it was a Gael who said:

> Frost, ice, and snow; these three are nothing but water.
> Three persons in God, yet only one God is there.

And his similes seemed to himself perfectly convincing.[4]

[4] *Song Lore of Ireland*, Redfern Mason; p. 112.

The various writers who have given us the life of Patrick have furnished us with many incidents in which the mystic three is peculiarly prominent. Whether these authors have in this respect permitted the romantic vein to overthrow historical truth or not, their words at least reveal the presence of a tradition which maintained that Patrick loved to do as the Gaelic thought and manners dictated. A beautiful story relates that for three days and three nights he was the honored guest of a man who once made a feast for Christ and for his generosity received the gift of undying youth. That wondrous voice that from the wood of Focluth by the western sea summoned him in words of gentle pleading to emancipate the Gael from pagan slavery came, as Dr. Healy tells us, from a mystic triple choir of Angels, Romans, and guileless children. When he left a memorial of his visit to Carnfree in Roscommon, the famous inauguration place of Connaught princes, it was in the form of a threefold title, *Jesus, Soter, Salvator,* graven on the surface of three rocks. At Clogher for a trinity of days and nights he preached a famous sermon surpassing in duration even the memorable Pauline one, during which Brigid in deep slumber saw wondrous visions that told in symbols of the future of the Church of Erin. For nine, the multiple of three, and most sacred of all Gaelic numbers, he displayed marked predilection when, at his bidding, three kings (Laeghaire, Corc, and Daire), three saints (himself, Benen, and Cairneach), and three antiquaries (Ross, Dubthach, and Fergus), revised the Senchus Mor and christianized wherever possible what was pagan in brehonism. A triple trio, too, he had in his household for ecclesiastical art—three smiths, three wrights, and three embroideresses.

For other numbers also dear to the Gaelic mind he seemed, according to the ancient tales, to manifest affection. When, as every child of the Gael has heard, standing on Croagh's lofty summit, he issued his mandate to the demons to depart from Ireland, their period of exile was for seven years, seven months, and seven days. For this mystic length of years, we are told, he abode in Connaught. For a like period, according to the Book of Armagh, he lived and toiled amongst the kindly Munster people. And the Tripartite avows that he bestowed his benediction "up to seven times" on all who should observe the law he gave them.

One of the most marked of druidic practices annexed and made orthodox by the Church that Patrick founded, was that of well worship. Scholarly research has proved conclusively that religious rites were performed by the Irish of pre-Christian days round the clear-watered fountains of the land, and prose epics of the ancient Gael furnish countless instances of the belief of the people in the wonder-working power of water. Its thaumaturgic capacity was manifested in a multitude of ways, ranging from the healing of physical maladies to the conferring of intellectual endowments. At one spring a person might find relief for an aching head, at another so radically diverse a favor as poetic inspiration. Whatever curative properties any particular fountains possessed, they were believed to have derived them from close association with the life or death or renowned deeds of Celtic gods or heroic personalities. With a fine tolerance born of a keen intuition of, and sympathy for, the psychical nature of the Gael, Patrick transferred the honors paid to divinities at these shrines to saints of the Church. They were called after the names of the latter and the people, witnessing Christian miracles wrought at their sites, hearkened forthwith to pray beside their waters for health of mind and body as in the days gone by, no longer laboring in druidic darkness but enlightened by the light of divine revelation. The transition was not violent and the mode of worship was a lawful compromise with national feeling.

Some typical illustrations of the manner in which Patrick effected this change in worship may prove of interest here. Sometimes, it is true, by miracle he brought forth wells which could have had no previous attraction for the people but for their singular mode of coming into being. For instance, as he neared the historic Plain of Adoration where Crom Cruaich received the spiritual tribute of pagan prince and peasant, with apostolic impatience he cried out from afar against its wicked practices, and to enshrine in the thought of the people an abiding testimony to his triumph in this historic place, he sanctified the spot, Guthard or "loud-shout", by the presence of a holy well. But it was usually his wish to consecrate for Christian purposes those fountains that hitherto had won the veneration of the Irish because of mythical associations. The Well of Findmaige, called in druidic days the Healer, and

probably situated near Manulla in Co. Mayo was "worshipped . . . as a god," and is most likely the modern Christian Adam's Well, the sacred character of which is said to date from Patrician times. The bright-tinted salmon and speckled trout were in many a well an object of pagan veneration, and Patrick, according to the story, resolved that even these should cease to labor for the dark aims of heathen teaching. A biographer informs us that he left two trout in a stream that flows through Aghagower, placing over them Heaven's high custodians, for "angels will keep them in it forever". Under a lone ash tree in the barony of Coolavin in Co. Sligo a famous well perpetuates his memory amongst the simple folk. And to-day, after the passage of fourteen centuries, many of them are characterized by supreme national distraction and distress, so vividly have things Patrician outlived the stress of ages and captured Celtic reverence that the devotion to the holy wells of Ireland is yet a dominating feature of peasant and middle class religious observances. People yet troop in thousands to the sanctified springs of the saints to beg for Heaven's benediction and favor and their ardent, conquering faith speaks in trumpet tones of the magnificent Catholicity which Patrick imparted to the Gael.

In the pages of bardic story the frequency of malediction is a fact which cannot fail to make a deep impression on the reader. The hot-headed and arrogant child of learning was never slow to launch his imprecations on the head of the foolish one who thwarted him in his designs or did not tender him the wonted honors of the land. The lightnings of his words were supposed to carry destruction in their wake and hence the curse of the aristocrats of letters was a thing that the Irishman most dreaded. Patrick, wishing to strike a deadly blow at the heart of druidism, which was also the main repository of secular learning, knew that he could adopt no more efficacious means of doing so than by defeating its champions in wonder-work within that special sphere wherein they operated. His baptismal name, Succat, according to the Scholiast on Fiacc meant "brave in war": it was one that well befitted Ireland's apostle; for he never feared to measure spiritual swords with the powers of evil and always emerged triumphant from the conflict. To show that the God for whom he labored was

more potent than any druidic spirit, he often hurled in righteous wrath anathemas at godless men and meted out to them when unrepentant more dire and lasting punishment than the diabolic art of pagan sorcerers had ever inflicted on its victims. The hardest lot which any curse could mete out to an erring one was that which brought ruin or serious humiliation not only to himself but to his family or clan as a political or social unit. When such a future of suffering was predicted not only for the present members of a sept but also for its descendants for many a day to come, the family cup of bitterness was filled to overflowing; for in a tribal commonwealth such as Ireland was in those days the memories of the bygone glories that attended it through history were amongst the inmost treasures of its heart. Special officials appointed to preserve them and keep them fresh and vivid for the public ear were amongst the best rewarded in the land and their recitations at the great festive gatherings of the Gael were the most potent factors the country possessed to fire the listening prince and peasant with a common glowing love for the hearths and homes for which they lived and were ready to die. Accordingly when the malice or obduracy of men's hearts most keenly vexed the soul of our apostle, this was the kind of "curse" he manipulated, deeming it most terror-burdened in the estimation of the people. King Laeghaire's progeny he "cursed" because of that hardened old monarch's continued rejection of the Christian faith. Brenain of Kells, he said, would have no son or successor because of his opposition to the Gospel message. Upon one of the druidic class, Hono of Elphin, he pronounced the following malediction for his avarice: "Thou shalt not be a king, nor shall any of thy seed reign after thee." A future of ignominy he foretold for the evil tribe of the Grecraide which occupied the lands near Lough Gara in Sligo: "By my troth, in every contest in which ye shall be, ye shall be routed, and ye shall abide under spittle and wisps and mockery in every assembly at which ye shall be present." A somewhat similar humiliating future he predicted for Derball of Limerick: "There will not be till doom either king or bishop of thy race, and the men of Munster will peel (that is, plunder) you every seventh year." Derglam, a chieftain who dwelt near Ballinrobe, felt the wrath of Patrick for villainously attempting to

slay him. Even things inanimate felt the withering force of his words when, like the barren fig-tree, they were unfruitful. When he met with an inhospitable reception at the river Inver in Wicklow and the Bay of Malahide could not furnish fish for his apostolic band, he doomed both to partial sterility.

The other means to which he resorted to out-druid the druids was manifested in the wonders which he wrought upon the elements. Fire worship occupied a conspicuous position in the druidic cult, and Patrick, to overcome its influence, had to vanquish the fire-god. It was by the agency of this element that Patrick fired the first gun of his spiritual warfare in Erin. It was a pagan Irish custom to extinguish every fire in the island at a time which fell within the Christian Easter, and death was the penalty for anyone who dared cause any illumination whatsoever until the kindling torch at the royal hearth of Tara led the way. In open defiance of this custom the apostle lit his Pascal fire on the summit of Slan Hill. Looking forth from the ramparts of Tara the Irish high-king beheld the treasonable flames and hurried onward with his warriors to slay the arrogant malefactor responsible for them. But Patrick, marshalling nature's forces, enveloped them in a mysterious cloud and forced them, after slaughtering one another in the blinding mist, to retreat in utter confusion. Later on, at Tara, came his supreme struggle with druidic power. The snow which the heathen wizards made appear he caused to fade away. The darkness they created he dispelled, and finally the fire which consumed the haughty druid left him unscathed.

As to his wonder-working he had imparted a Celtic coloring, so he forced the Gaels to give Christianity a marked position in their topographical system. There were hundreds of places long celebrated in the tales and in tradition for their connexion with the epic heroes. That historic and religious interests might blend and be a source of support for one another Patrick contrived to have his churches erected in many places celebrated in the story of the Gael. For instance, on historic Uiseneach, called by the ancient Irish, Caendruim, "beautiful hill", he built a house of the Lord. By Maine's dun, in Ardagh, he erected another church, and on several other sites of equal interest he left such memorials of his labors.

Another feature of Celtic topography which he utilized to support his infant Church was the pagan flagstone or "bed" which in numerous places all over the country reminded the people of the deaths, births, wooings, and battle deeds of the great personalities of the Red Branch and Fenian tales. Several of these huge boulders record the love and romantic flight of Diarmuid and Grania. Witches' or hags' "flagstones" are frequently to be encountered. For each of these rude monuments the local inhabitants possess even at the present time some tale of startling fortitude or tenderest love. Rivaling these we find Patrick's "flagstone" in Clooncare Parish, near Manorhamilton. At Sing-land, Co. Limerick, he is commemorated by a "stony bed". On lofty Croagh, so redolent of memories Patrician, another "flagstone" reminds us of the apostle. In the midst of the wild hills beyond the land of Maam in Connemara still another of these rude monuments attests his presence there in the long distant past. In Roscommon county the people still believe that certain marks upon a stone called Gloonpatrick are those imprinted by the knee of Patrick just as they maintain that certain rocks were rendered famous by like impression of Cuchullain, the premier hero of the Red Branch cycle.

Just as our saint sought to incorporate as far as was lawful the life of the Church in the traditions of the nation, so he endeavored to give to the governmental aspect of the former the impress of national influences. The civilization with which he came in contact was tribal and in this respect Gaelic mentality needed considerable concessions. Though in the polity of the clans the law that obtained was primarily democratic, yet that Irish fascination for dominating personalities gave the chief, who was usually selected for his physical and mental accomplishments, a position of leading importance. Knowing this, our diplomatic saint enlisted the sympathy of the princes, not so much for their rank's sake as for that of the people who regarded the chief as their best representative and recognized as theirs all the honor he received and the decisions he made. Hence tribal rulers were often the objects of his choice for episcopal sees. Thus did he secure in one of the essential elements of ecclesiastical government that truly Celtic admixture of the aristocratic and democratic. A remarkable

illustration of this policy lives in the record of the many sons of Tirawley chiefs whom Patrick enrolled as church students. In addition, to flatter local patriotism, he saw that diocesan limits were coterminous with tribal boundaries and that his bishops were selected from the clans over which they were called to exercise the jurisdiction of the crozier. As a result the bishop whose character was abbatial was an object of special tribal reverence and was in things spiritual as truly regarded as a prince by the clansmen as the temporal lord of their territory. Even in the legislative department of Irish life Patrick showed a keen interest. He personally superintended the work of christianizing the legal code of the brehons and founded an enduring alliance between ecclesiastical and civil law. For special enlightenment on the subtleties of brehonism he took as his companion, Bishop Erc, a learned Irish jurist. He was loyal to the law of the tribes himself and acted as other subjects when he sought a legal decision. We have, for example some instances of his "fasting against" individuals in order that judicial decrees in his favor might be efficacious. It is a high tribute to the law-abiding sense of the Irish people that brehonism provided no executive for the enforcement of legal sentences, but entrusted its functions to a justice-loving public. Hence the complainant who won his suit in court had, as in the case of Patrick, to rely on himself and popular sentiment as his sole executive force; and he rarely met with defeat. It was by such a legal mode of procedure that Patrick wrung pity for some slaves from a merciless tyrant named Trian. To the apostle's personal appeal he was deaf until by "fasting against" he called the moral force of brehonism to his aid.

To such an extent have Patrick's name and fame become part and parcel of Irish tradition that imaginative Celtic romancers were not content until they gave him a place in heroic legend. In this matter it is only reasonable that his deeds should be almost exclusively interwoven with those of the Fenian tales, for they became much more the property of the ordinary folk than the episodes of Red Branch story. Dr. Hyde by investigation amongst the people discovered that the folk-lore that told of the warriors of Emania was almost non-existent as a living tradition whilst the actions of Fionn and his great battle-champions had taken deep root in the popular imagin-

ation. In "The Dialogues of the Ancients," the longest of the Gaelic sagas, there is a graphic picture drawn contrasting the glory that attended the wild ways of heathendom in the foray and the chase with the restraint and refinement of Christian estheticism. The writer cleverly depicts a psychological struggle in which principles of Christian asceticism are almost held at bay by the deep emotions aroused by the bardic tale, whilst Patrick the apostle wrestles with Patrick the sympathetic admirer of much that was beautiful in the life of the mythical Gael. Caoilte and the archbard of the Fenians, Ossian, are represented as having come from Tir-nanog, the Celtic land of everlasting youth and unfading beauty, to portray the glamor of heroic days for the prophet of the new religion. They sing with that strange magic which Matthew Arnold so truly stated to be the peculiar property of Celtic literature, of frenzied battle-lust, wild plundering raids, tumultuous deeds of the field of chase and riotous scenes at the banquet table. Of Fionn, his lord, proud Ossian says:

> The desire of my hero who feared no foe
> Was to listen all day to Drumderrig's sound,
> To sleep by the roar of the Assaroe,
> And to follow the dun deer round and round.

And Patrick touched by the tone of regret in the bard's voice, says:

> Ossian, sweet to me thy voice,
> Now blessings choice on the soul of Fionn!
> But tell us how many deer
> Were slain at Slieve-na-man, Fionn.

Then Ossian shows him Oscar's sword saying: "Bless it, Patrick of the pens." And sweetly and tenderly, the good saint answers in words where pity and love join hands: "I beseech the Lord above us that He visit not on Fionn's son what I shed of tears for you as I regard the sword." Then rises the surging sorrow of Ossian as he broods on the things that have been and his vanished might and comeliness. "Henceforth I can but sorrow," he says, "since the sons of Tremahor are gone: my glory and my beauty have departed, my strength, my hosts, my household." Gentle and affectionate is Patrick's response which begs for Heaven's mercy and soul-cleansing penitence for all who should cherish that bardic tale. "May

mercy reach each one," he says, " and mindful repentance, who will give to memory all that has been chanted to us of the words of Ossian, son of Fionn." In " The Dialogues of the Ancients " Celtic imagination makes its boldest flight in the Gaelicization of Patrick when it makes Heaven itself endorse the alliance between the apostle and Fenian story. Counseling angels come to bid him get what the aged narrator has related to him committed to writing, for say they, " It will be a rejoicing to numbers and to the good people to the end of time to listen to these stories." Then, when the writer has manifested Patrick's surrender to the charm of all that was noble and pure in the idealism of the pagan Irish, he grants the apostle a final triumph over the darkness of heathendom: the aged bard, Ossian, is reconciled to the new belief and says: " Patrick, baptize me." And to show that Patrick's interest in Fenian lore was not a one-sided affair Ossianic poetry informs us that some of the heroes foretold his coming to the land of Erin and were delighted thereat. In a poem called " Caoilte's Urn " Fionn himself predicts the coming of the apostle: " The Tailghean will come over the sea," he says: " it will be a boon to the Gael." In the some poem a benediction is given to the fountain in which Caoilte's urn was lost and gold and silver from that article are used in the adornment of a Christian gospel and bell. In other verse Fionn's prophetic words reveal him as looking forward with pleasure to the advent of the great Christian teacher. " The Adze-head will come," he said, " over the babbling sea, . . . he will not be harmful to me . . . he will bless Ireland round about, and the glorious warfare will begin."

In the episodes of the other heroic characters of Gaeldom Patrician interference is rarely to be encountered. We will give a few notable instances of such intervention. In that most touching tale of " The Children of Lir ", so symbolic of their race in their poignant sorrow, their sufferings through terrible treacheries, and despite all their sustained beauty of soul, Patrick plays the part of a healer of bruised hearts. He meets them at the end of their long woeful wanderings and promises their weary spirits the peace and bliss of Heaven. He baptizes Eithne, one of the mythical Tuatha maidens, whom the Lord for her purity sustained without food. In " The Red Rout of

Conall Cernach" Cuchulainn himself, the ideal personification of ancient chivalry, is represented as coming from the abode of the dead in a phantom-chariot to greet the premier benefactor of his race at Tara.

To realize that the Celtism of Patrick was very far from being the expression of a policy of mere expediency we have only to glance at some salient elements in his make-up as a man. One of the most marked characteristics of the Gaelic mind is a passionate love of the natural world and that our apostle also possessed. And as Patrick saw the beauty of nature and felt the presence of its inspiration in a peculiarly Celtic way he could not be devoid of many of those traits of character which almost invariably contribute to the moulding of this feature of the Irish mind. As space forbids us we do not intend to discuss these subsidiary qualities here and shall confine ourselves to a treatment of that leading mental characteristic which is largely their psychological resultant.

One of the Triads says: "Three candles that illumine every darkness: truth, nature, knowledge." In the central light the Irish race has found much that was good and beautiful to sustain its spiritual strength and nourish in it a phenomenal buoyancy of soul when a world of sorrow surged round it. For what Kuno Meyer says of the Celt in general was especially true of the Irish section of that race. "To seek out and watch and love nature," he affirms, "in its tiniest phenomena as in its greatest, was given to no people so early and so fully as to the Celt." [5]

Like the Gael, the apostle of the Irish loved the face of nature because he beheld in it the manifestation of an unseen beauty and power. The heavens, the elements, the sea, the earth, told him of the greatness and the omnipresence of the Being who made them. When assassins lay in wait for him to slay him he appealed in the "Deer's Cry" for protection to the God whose glory was reflected in the sun, whose might was visible in the fiery shafts of the thunder-cloud, and whose voice was echoed by the troubled depths of the sea. "I arise today" he said,

[5] *Ancient Irish Poetry*, p. 12.

Through the strength of Heaven,
Light of sun,
Radiance of moon,
Splendor of fire,
Speed of lightning,
Swiftness of wind,
Depth of sea,
Stability of earth,
Firmness of rock.

At the well of Clebach, near Cruachan Hill, the fair-haired Eithne, of the royal house of Connaught, asked him about the nature of his God and he replied in words calculated to make a strong appeal to an Irish mind. "Our God," he said, "is the God . . . of the sea and of the rivers; the God of the sun and of the moon; the God of the lofty hills and of the deep valleys . . . He made the fountains in the dry land, and the dry islands in the sea; and the stars He has set to aid the greater lights." Sometimes his love of nature is manifested by a desire to dwell by beauty spots and feast his eyes on the glory of physical form that invests them. From Oran Hill, Co. Roscommon, with the glory of landscape that girt it round, he was loath to part:

Uaran, which I have loved, which loved me, . . .
Were it not for my King's command,
I would not wend from it though the weather is cold,
Thrice I went into the land,
Three fifties was the number (with me),
But with thee . . . . . .
Was my consolation, O Uaran.

In beautiful Aghagower, in the diocese of Tuam, with its wealth of crystal streams and emerald fields, he found a place that wooed and won his heart. Here are his words of love:

I would choose
To remain here on a little land,
After faring round churches and waters,
Since I am weary, I wish not to go further.

On Croagh, the grand and solitary mountain-sentinel of the West, with its majestic view of island-strewn ocean and sombre moors as far as the dim spiritual shapes of Nephin mountain and the Twelve Pins, he fasted and prayed for forty days. It was on those Irish hills which he cherished so dearly that, according to the Tripartite, he placed the mysterious watchers, called "keepers," whose duty was to guard the faith in Erin

and whom no wearisome of long vigil would make faithless to their century-long task. He placed them on Croagh to guard the West; on Benbulbin, the beautiful, over the Bay of Donegal, and on commanding heights in Meath and Down. He built his churches on sites that proved him the possessor of a true artistic sense. One which he erected at Drumahaire, Co. Leitrim, looked down on that glorious scene of which Moore sings in "The Valley lay smiling before me". Its glory of landscape alone speaks with a prayerful voice to appreciative spirits. Giving vent to his feelings for Armagh, the site of his primatial church, he said:

> It is Armagh that I love,
> My dear thorpe, my dear hill;
> A dun which my soul haunteth.

Passing from the sphere of inanimate to that of animate creation we find much that proclaims the tender Celtic nature of Patrick. Fascinating stories of his relations with the animal world are told by his biographers, and one cannot help feeling whilst reading these what an affinity exists between his soul and that of Gaeldom. In Irish literature, pagan and Christian, secular and ecclesiastical, there is a veritable wealth of episode telling of that beautiful trait in the character of the Gael, gentleness toward poor animals. And Patrick's connexion with the animal world is that uniquely Celtic one which manifests itself in sympathy for the small and helpless members of the dumb creation. A biographer, as if to show how Heaven itself rewarded the apostle for this quality of soul, relates how all the saints of Erin, past, present, and future, were revealed in vision to Patrick in the shape of white, mysterious birds so numerous that the watery bosom of Lough Cara became "like sheen of silver" from the smiting of their wings. According to the Scholiast on Fiacc, the angel that told him of the hour of departure from slavery in Erin came to him in the guise of one of those pretty creatures. When spent with mystic wrestling with the demons on Croagh, a consoling member of the angelic choirs brought him peace of soul through the music of white birds. Of the other animals that enter into his life story the most conspicuous were deer. Under the saving appearance of eight stags and a fawn he and his disciples evaded

King Laeghaire's men who sought to slay him. In the Book of Armagh it is recorded that he saved on one occasion a doe and fawn from his companions who sought to kill them. The fawn he found on the site of his future primatial church, and regarding it as a mystic symbol of the Church of Erin, he "carried it on his shoulders" out of harm's way.

For music, too, which the nation treasured so dearly, he displayed considerable interest. The harmonies of sweet sound have always had amongst the Gaels a decidedly spiritual character. "The belief that music is the result of the mingling of human and the supernatural is the deepest word of the Celts in the philosophy" of this art, says a competent authority, and Patrick's religious instinct must have convinced him of the utility of fostering so elevating a force.[6] The Tripartite calls him a "praiseworthy psalmist like David". The bards, aware of his interest in their profession, made him befriend Ossian, their great Fenian prototype, and give him the hospitality of a home at Armagh. We are told that at an emotional moment, in Coolera Parish, Co. Sligo, he sang a stave after the manner of the professional musicians, lamenting his lost friend, Bishop Bron. And when he met Benignus, the gentle boy whom later he raised to episcopal rank, he found his sweet voice most attractive.

One final paragraph we give to show the Celtic tenderness of Patrick. It was in evidence in his love for little ones. When first he met Benignus the latter was but a guileless boy who greeted the venerable apostle as he slumbered with a shower of wild flowers. Special emphasis is laid on the fact that it was from children by Focluth Wood, "all light and laughter, angel-like in mien", came the appealing call to evangelize the Irish. In that memorable scene by the well of Clebach he felt so keenly for the little royal maidens he baptized that, in order to secure their happiness, he obtained for them immediately the peace of death. The Limerick poet, Aubrey de Vere, fascinated by the beauty of the tale, has burst into song on behalf of the princesses whose happy departure from life he describes.

[6] *The Song Lore of Ireland*, Redfern Mason; p. 13.

> Like the dying away of a low, sweet strain,
> The young life ebbed, and they breathed no more:
> In death they smiled, as though on the breast
> Of the Mother Maid they had found their rest.

Besides these facts a few statements of his serve to confirm our belief that the stern enemy of the druid had an intensely human, affectionate heart for those who sought the Gospel light. When he heard the "voice of the Irish" calling for his assistance, he said: "I was greatly touched in heart, so that I could read no more." In his Confession, speaking of the race he won to Christ, he exclaims: "May it never happen to me from my God that I should ever lose His people." And in the Epistle to Coroticus he refers to some of his spiritual children whom pirates had carried away, as: "most lovely and loving brethren, and sons whom I begot in Christ."

Assuredly, Patrick was as successful a statesman and as sincere a friend as the Gael has ever had. The church fabric he constructed was the fruit of an intellect dowered with a profound intuition of Irish character, and the spirit of fidelity toward the principles of Catholicism which he implanted in the Irish mind were, perhaps, as much the resultant of his commanding yet captivating personality as of the receptive mood of the race. He did a giant's work and a grateful people made him a great-souled return of thanks by fourteen centuries of unparalleled loyalty to the faith and truth he brought them.

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THE NEW CODE AND THE "IMPEDIMENTUM CRIMINIS."

BOTH Canon Law and Moral Theology give rules for the leading of a good life and attaining salvation. The two sciences depend on each other and assist each other. Antecedently to the commission of crime they both seek to prevent it. But consequently to crime being committed a slight divergence of aim sometimes makes its appearance. Canon Law seeks to discover the crime and bring it home to the criminal with a view to his punishment, the restoration of public order, and the prevention of the repetition of the crime for the public good. Moral Theology seeks to bring the cul-

prit to repentance, to forgive the sin, and to put the sinner in the way of leading a good life for the future. Occasionally the public interest conflicts with the private good of the delinquent, and because there is a difference of aim, a difference of opinion will begin to appear between the Canonist and the Moralist. If this tendency is recognized by men of broad views, no great harm will follow; but if it is not recognized, there may be an occasion of quarreling. Sometimes bishops and even the authorities in Rome are blamed for action which seems harsh to the individual, while in reality the public good left them no choice in the matter.

These general principles are important and I will try to illustrate them from the diriment impediment of marriage which is called " crime ", and then inquire whether any change has been made in the matter by the new Code of Canon Law.

In Canon 1075 of the new Code we read:

> Those cannot contract marriage validly who during the existence of the same lawful marriage have committed adultery with each other and promised each other to marry, or have attempted marriage even though only civil marriage.

The object of this law is thus described by Cardinal Gasparri in his book on Marriage:

> The Church has made the guilty parties incapable of marrying each other as a penalty for committing the crime, as a protection for the innocent spouse, and because such a marriage would be publicly scandalous and harmful. Doctors disagree as to which was the primary, which the secondary object of the Church; we are of opinion that the Church intended and obtained all those objects at one and the same time by this incapacity. What some say, viz., that this impediment is rather an incapacity than a penalty or *vice versa* is without meaning if the matter be examined more closely; for this impediment, like all the other diriment impediments, is an incapacity purely and simply; and yet the Church made it both as a penalty for crime and on account of the other objects indicated above, and so in truth this incapacity is a penalty.[1]

A difference between the canonist's and the moral theologian's point of view emerges in the question whether ignor-

[1] *De matrimonio*, n. 642.

ance of this impediment of crime excuses guilty parties from incurring it. Such differences are frequently referred to as differences between the external and the internal forum.

Cardinal Gasparri tells us that the question whether ignorance excuses guilty parties from contracting this impediment does not concern the external forum, but only the internal.[2] Wernz agrees. He writes:

> Ignorance cannot successfully be alleged in the external forum of the Church as a cause excusing the guilty from this annulling law. For the ecclesiastical laws by which the impediment of crime has been made never mention such an excuse. The rule of law is—Ignorance of fact but not ignorance of law excuses (R. J. 13 in VI°). Besides, the Datary, the Penitentiary, and the Bishops' Courts never take into consideration knowledge or ignorance of this impediment, but in particular cases grant their dispensations absolutely and not as a measure of precaution in the impediment of crime. Finally, although the impediment of crime secondarily has the character of an extraordinary vindictive penalty, yet principally it is a sort of condition or an incapacity on account of the unbecomingness inherent in such a marriage; but ignorance does not excuse from laws by which incapacity is established on account of public indecency, although it may excuse from a medicinal penalty, and from an extraordinary vindictive penalty alone annexed to crime.[3]

It is then only a question of the internal forum and the distinction illustrates the difference between the points of view of the canonist and of the moral theologian. But even with regard to the *forum internum* Doctors do not agree in their answers to the question. De Angelis, Marc, Gury, Giovine, Feije, Schmalzgrüber, Reiffenstuel, Sporer, Suarez, Diana, and most other authorities on the subject are quoted by Cardinal Gasparri as maintaining that ignorance of the impediment of crime does not excuse the guilty from incurring it. On the other hand, Ballerini, D'Annibale, Lehmkuhl, Krimer, Navarrus, Pichler, and others maintain the opposite opinion. Cardinal Gasparri himself before the issue of the new Code thought that the latter opinion was both extrinsically and intrinsically probable. But although the impediment was doubt-

[2] *De matrimonio*, n. 657.
[3] *Jus Decretalium*, IV, n. 522.

ful and could not be urged, yet it was better to ask for a dispensation or a *sanatio in radice* as a precautionary measure.[4]

It will be instructive to examine how the moralists established their probable opinion, and we cannot take a better example than the method followed by Ballerini. He first of all shows that this impediment is a penalty and then gives authority for holding that ignorance even of a penalty alone excuses from incurring it even in the case of an annulling law. Moreover, the annulling of marriage in punishment of crime is not an ordinary, but an extraordinary penalty, such as no one would expect to be assigned in punishment of crime. But it was a common opinion that ignorance excused from such extraordinary penalties. If some theologians escaped this conclusion by maintaining that the impediment of crime was not a mere penalty, but that its principal object was to make married couples safer, Ballerini refutes them by quoting other theologians, such as Haunoldus, who maintained that it was a pure penalty. In such fashion do the supporters of the opposite opinion destroy each other's arguments. Some of them, says Ballerini, defended their opinion because otherwise they would be compelled to admit that ignorance of irregularity arising from crime excuses the guilty from incurring it, and this they were not prepared to admit. But, says Ballerini, it is a probable opinion that ignorance excuses from such an irregularity, and he quotes St. Alphonsus in proof of it. Some of the theologians on the other side defend their opinion by saying that the impediment of crime is rather an incapacity produced by law than a penalty. Ballerini answers that it makes no difference, for the same conditions are required for incurring this incapacity as for incurring a penalty, and what excuses from a penalty excuses from such an incapacity.

The gist of the argument may be put briefly thus: The impediment of crime is a penalty and an extraordinary penalty inflicted by ecclesiastical law. But ignorance excuses from such a penalty. Therefore ignorance excuses from incurring the impediment of crime. We shall presently see that whatever force there is in this argument has been taken out of it by several canons of the new Code. Even apart from the new

[4] *De matrimonio*, n. 658.

Code the argument has its weak points. Granting that the impediment of crime is a penalty inflicted on the guilty parties, it is also something more. It is a measure intended to safeguard married life for the common good, and it annuls marriage because such a marriage would be a disgrace to public morality. Although there are good reasons for saying that ignorance should excuse from some penalties, for if the penalty is not known it cannot exercise its deterrent effect, yet it belongs to positive law to determine whether ignorance does excuse or not, and from what penalties. Especially if the penalty is an extraordinary one, such as no one would expect to be annexed to the crime, is there reason for saying that ignorance of it should excuse from incurring it. And yet, as Suarez drily remarks, we should be careful to limit this principle, as it certainly does not apply to the eternity of the punishments of hell in favor of one who is ignorant of that eternity. And after all it is not for the culprit to assess his own punishment. That is the function of the legislator and the judge.

It is generally admitted even by those theologians who use them that these arguments do not establish the certainty of the opinion that ignorance of it excuses from the impediment of crime.[5] They only make the opinion more or less probable so as to permit confessors who learn of the impediment from confession to leave penitents in good faith. But most authors taught that it was advisable to procure a dispensation as a precautionary measure. Unless I am mistaken, the new Code has deprived the opinion of whatever degree of probability it possessed.

In Canon 2229 rules are given which tell us how far and when ignorance excuses from a penalty inflicted by ecclesiastical law.

CANON 2229.

Affected ignorance, whether of law or of a penalty, excuses from no penalties *latae sententiae*. Ignorance of a law or even of a penalty alone excuses from no penalty *latae sententiae* if it were crass or supine; if it were not crass or supine it excuses from medicinal but not from vindictive penalties *latae sententiae*.

[5] Ballerini-Palmieri, *Opus morale*, VI, n. 1044.

This canon settles the controversy as to whether ignorance of a penalty alone excuses a delinquent from incurring it. It also tells us that ignorance does not excuse from vindictive penalties. The impediment of crime is certainly a vindictive penalty *latae sententiae,* and so we must conclude that ignorance certainly does not excuse from it. Suarez indeed is quoted by Ballerini as maintaining that the impediment of crime is not a mere penalty, but that it is also "medicinal (so to say), inasmuch as it removes occasions of committing similar crimes." However, it is clear that Suarez here uses medicinal in a special sense defined by him in the words quoted, and not in the sense in which censures are called medicinal penalties in the Code. Censures are medicinal penalties in the sense that they tend to correct and overcome the contumacy of a delinquent. The Code does not adopt the opinion that ignorance of an extraordinary penalty excuses one from incurring it. But it expressly lays down the new rule that ignorance does not excuse from vindictive penalties like the impediment of crime.

Still more clear is Canon 16: "No ignorance of annulling or incapacitating laws excuses from them unless the contrary is expressly stated." And Canon 988: "Ignorance of irregularities whether arising from crime or from defect and ignorance of impediments does not excuse from them."

I think then that we may conclude that the new Code destroys all probability which the opinion may previously have had that ignorance excuses from the impediment of crime.

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CLERICAL SHYNESS.

ONE hears it said rarely that priests as a class are shy. Those of them who show this trait are supposed to be shy by temperament, not on account of training or profession. Such priests would have been shy had they been attorneys, physicians, or salesmen. My own impression is that shyness is a clerical trait. There are many, however, who insist that shyness is not more conspicuous among priests than it is among men generally. It is said that a certain well known depart-

ment store was compelled to move its stock of men's furnishings from the third floor to a place on the first, near the entrance, since men were too shy to go to the third floor to make their purchases. Perhaps differences of opinion might be avoided if we were to make a study of shyness in clerical circles, instead of assuming that shyness is a clerical trait.

Shyness takes on many forms and it is known by other names. It seems that many of the psychological traits of the priesthood, the place that it makes for itself in the social world, its faults of omission and some of its peculiarities are consequences of shyness. And this shyness is the natural outcome of the Christian life, the seminary course, and the position of the Church in the world. I hesitate to describe shyness as a failing, since some might call it a virtue and ally it to self-respect. On the whole, however, it is a form of timidity and self-consciousness by force of which one is disposed to avoid persons or things merely because of the trait and for no other reason. A shy priest is sensitive and disposed to shrink from contact with others. When the choices of a shy person are unconstrained, his preferences will lead him to avoid presence or action, to remain negative. And in all of this the motive is not impersonal and objective. The case is one wherein one yields in a shrinking way to the impulse to avoid occasion for contact with others. Sensitiveness, diffidence, modesty, reserve, are closely related to shyness. Since the dictionaries have been unable to differentiate them successfully, we cannot expect to do so. Perhaps best results will be obtained if the reader constructs his own definition and judges the value of the statement of facts and interpretation now offered, in the light of it. One may be socially bold, but shy in intellectual matters. One may be bold in private, and shy as an official. Dignity as well as humility, strength as well as weakness may be shy.

I.

Many priests feel ill at ease socially when they mingle among different types of men and women at social gatherings. They lack the poise, self-confidence, and the easy manner which accompany ripened culture. Conversation is difficult and it shows evidence of unsuccessful effort to be interested in others

about one. The prevailing sense in the mind of such a priest is one of aloofness, of total lack of genuine interest in those whom he meets. Culture is not shy, although it is reserved; but culture in this case is overcome. A priest of this kind becomes self-conscious and more or less awkward and he seeks to escape his inner confusion by looking for someone whom he knows well. When a friend is found in the gathering, ease and self-assurance return, but the desire to escape remains. Experience of this kind leads many priests to avoid general social gatherings. They feel no impulse to overcome this reluctance or to acquire the social self-mastery which under the guidance of the sense of propriety gives self-confidence its redeeming charm.

Many priests are reluctant to take active part in public meetings devoted to general welfare. This trait develops in spite of the fact that fundamental changes in the moral sentiment of the world now ask representatives of religion to take rank among moral leaders who guide the newly awakened demand for the larger social justice. One notes with some concern that this type of social leadership has departed from the ranks of the clergy to a great extent, and it has been taken over by scholars and public leaders independent of religion, though in sympathy with it. Now priests are leaders by office and habit. They are trained to public speaking and they think easily on their feet, as the phrase is. Yet this opening for clerical leadership fails to arouse us. When we are compelled to take active part in social movements, we are often willing to be considered ornamental and to become no source of power and insight. We are led at times to diminish what we say to the level of platitudes and to waive all pretence of making serious contribution to a discussion. I have known many occasions when the laity felt some resentment at priests who had opportunities to address public gatherings with force and effect but contented themselves with idle words and unconcern. Such behavior, taken in contrast with the culture and power of other speakers, was a source of real disappointment to those who believe in the power of the priesthood and the superior qualities of the priest. There may be many causes to explain such action. May not shyness be one of them?

Priests are scholars. They are men of long and careful training. Their intellectual equipment is superior. They are trained in consecutive thinking, in philosophy, history, theology, and literature. Their opportunities have been more varied and promising than those which the average scholar has had. Yet priests are not conspicuous in seeking companionship of scholars. No man is more welcome at a representative gathering of scholars than a scholarly priest. There are many thousands of priests in the United States, yet the number of them to be found at gatherings of scholars is negligible. We have a certain liking for what may be called corroborative erudition, that is learning which defends our positions. Perhaps we are more interested practically in arguments than in truth. We have little enthusiasm for pioneering in the thought world, for research. There are many among us who write willingly on devotional or purely Catholic topics for Catholic circles wherein readers are kind and laudatory critics abound. We need so much that is not written by ourselves and we have so little need of much that is written by ourselves that one wonders at both the fact and the explanation. There are undoubtedly many causes that lead to this condition. May not intellectual shyness be one of them? If a priest overrates the scholar and underrates himself, is it not probable that the former will be shy when they meet?

These observations will suggest others to those who are sufficiently interested to follow the inquiry as far as it may lead. We can secure a background for it by a review of the elements which enter into the mental formation of the priest. These elements relate to the Christian life as a whole and to the Christian attitude toward time and eternity. Marked as their action is in the life of the sincere Christian, in the case of the priest their effect is intensified. When he is of a temperament which renders him sensitive, the operation of the truths and graces of the Christian life, his general attitude toward the world and its complexities will show a fundamental tendency to shyness. His good sense, appreciation of his mission and its powers may enable him to conquer it. But many will fail and remain shy. Did St. Paul read life well or merely state doctrine when he called us "pilgrims and strangers on earth?"

II.

The priest is a citizen of two worlds which are in mutual antagonism. Browning expressed the thought in "An Epistle":

> Heaven opened to a soul while yet on earth
> Earth forced upon a soul's use while seeing Heaven.

In proportion as a priest clarifies his vision of the supernatural, and the touch of eternity shows in his attitudes and sentiments, assuredly he develops the consciousness of being a stranger to this world, of being surrounded by every kind of danger to the soul. I do not see how any priest can live a normal or helpful life and develop the sympathetic kind of leadership which is expected of him, if he takes seriously to heart the distracting and gratuitous accounts of the world and its snares that are given to us constantly in our more extreme spiritual literature. Qualities which fit a man for the vision of God are not taken to be sources of power in social relations. That priest is a marked man who can develop a wholesome judgment of the world and its spiritual dangers and at the same time retain the ease and poise in dealing with the world which are essential to successful leadership. When the full force of the logic of the supernatural is experienced, it develops the impulse that makes the hermit. There was some insight on the part of Professor James when he applied, though with needless acerbity, the phrase "church fugient" to those who seek to unify life and avoid its inner discords by dropping external relations as far as possible and aiming at supreme surrender to the things of the soul. Austin expresses the same thought in his poem on Monastery Bells when he describes the impulse to run away from the confusión and anguish of the world and seek peace in the monastery.

> Sorrowing, one stays with sorrow, still resigned
> To work unhired amid life's hireling mart.
> To cherish in the crowd, monastic mind,
> And in a world profane, a cloistered heart.

The full realization of the conflict between the claims of time and eternity engenders a sense of strangeness in the soul and develops an impulse to shrink from social contacts as the safer solution of the supreme problem. Lives respond to this pres-

sure in different ways; hence I speak of the drift of spiritual teaching, not of its actual outcome.

One would expect that the effect of this tendency in spiritual teaching would be first to depreciate the importance of merely social and worldly things, then to engender a spiritual fear of their effect and finally to develop an impulse to shrink from them except in as far as social contacts are usual or imperative. Gifted souls can solve the problem happily. Those of lesser powers will solve it with varying degrees of error and awkwardness. It would not be surprising if shyness were one solution resorted to by priests who fall short of the power and insight needed. I have in mind no carefully sifted observations which show how far this is actually the case in clerical circles. No doubt many readers will be in position to recall observations which illustrate how far it is. Belloc says in *The Path to Rome*: "If one is really doing a Catholic work and expressing one's attitude to the world, charity, pity and a great sense of fear should possess one or at least appear." If this is true, as I take it to be, and timidity in presence of the world is a Christian trait, shyness may be looked for among spiritualized natures generally and particularly in the character of many priests. Shyness is the child of fear and self-consciousness. Fear is of many kinds, and shyness takes on many forms.

The sense of strangeness described as a probable outcome of unimpeded spiritual formation is perhaps temperamental. Weir Mitchell remarks somewhere that we must always count on the effect of human nature in the individual on moral or spiritual forces. As natures vary, these are modified in their action. We should take into account certain elements in our spiritual teaching, the effect of which might easily be in certain natures, a tendency to shyness. In the Christian life self-effacement, humility, consciousness of sin and distrust of the world's standards are conspicuous. Everyone of us will have preached or can recall sermons which taught us to be timid before the world, to be on guard against its allurements, to be patient under misrepresentation, and even silent under calumny. Few of us have been taught from the pulpit to defend our rights, to assert our powers, and to go forth scorning danger and demanding justice. It is difficult to measure the extent to which this general range of teaching might develop

in the Christian life a diffidence and caution which lead to shyness. Taken in conjunction with other factors which operate in the same direction, we should antecedently expect it to appear as a marked trait in spiritually minded priests.

If we go back into the personal history of the priest, we find much in seminary training that predisposes to shyness. The moment that a young man declares his intention of studying for the priesthood he is set apart. All of his social relations are changed. He is pledged to high ideals of personal sanctity and severe standards of renunciation. He begins to cultivate a special attitude toward normal and ordinary things. The spiritual and social teaching and processes of character formation in the seminary tend to make the seminarian self-conscious, socially timid, constantly watchful in all social relations. Worldly recreation and associations are cut off even during vacation, since the seminary exercises certain control over its students at that time. In some seminaries, formerly in all of them, the seminarian was prevented from taking active interest in current events. Knowledge of these was represented as useless to him for the time being. The claims of the priesthood demand all of his time and energy and the interests of priestly formation demand as a sacrifice all attention to earthly things and contact with them. During seminary years social contacts are reduced to a minimum and life is to that extent simplified. The seminarian has little, if any, general social contact, particularly little with women other than his relatives and close friends of his family. This simplification of social life robs the seminarian of adequate opportunity to acquire social poise. It prepares him badly for the infinite social complexities of life which he must face once he enters the practical ministry. Seminarians are amenable to their training in varying degrees. Some take to it kindly. Some resist it moderately. Some are completely dominated by it. Many of them show a social timidity which is nothing other than shyness.

Every life tends to follow its own forms of strength. Human motives, like mechanical energy, follow the line of least resistance or greatest attraction. If the young priest feels quite at home among priests and among Catholics, but experiences awkwardness, self-consciousness, and even constraint in general social intercourse, he will tend to shrink his social relations to

his co-religionists and thereby develop shyness toward others. Social intercourse depends largely on small talk, as trade depends on small change. Without a reasonable supply of both one gets on badly in this world. The young priest who unconsciously attempts to keep his social relations simple by confining them to those whom he knows well, will not develop the supply of small talk that makes intercourse with all social circles easy.

It may be worth while to make a distinction between the young priest and the elderly one. One lady with whom the subject of this article was discussed remarked, "All young priests are shy, but they get over it quickly." A seminarian expressed the same view in the same words. The young priest is very formal. Doctrine has more influence with him than experience. He has only the book terms, not the human terms in which doctrines may be understood. His timidity before the dangers of the world is intensified because of the keen and admirable hold that he has on priestly ideals. He recoils against what he calls worldliness. Again, this worldliness is one of definition, not of observation. His timidity in the presence of general social contacts rests rather on the memory of lessons studied than upon conviction of the truth of them. Young priests who are intelligent will work out an intelligent attitude. Some of those who fail to do so will unconsciously resort to shyness as their final solution of the problem.

III.

Seminary training and association, the tendency of Christian teaching, recoil from the social complexities of life in the search for inner unity, are factors that operate in the life of the priest in a way to dispose him to shyness. Certain types will overcome the tendency. Others will yield to it. But the priest is more than an individual. He is a churchman. In proportion as his love of the Church is profound and his sympathy with its spirit is prompt he will be disposed, as the saying is, "sentire cum ecclesia". Its loyalties will be his law. Its interests will invite his affection. Its service will be his supreme privilege. A priest of this kind will reflect in temperament and habit the relations of the Church to the world. Now the Church takes a position in society based on a sense of

separateness from it. The memory of its treatment by the world is filled with the experience of misunderstanding, hatred, persecution, misrepresentation, calumny, and effort at annihilation. I have in mind not so much the world's instinctive dislike of spiritual truth which involves self-discipline and obedience to a supreme moral law held in reverence and obeyed with love. Nor have I in mind the complaint made often with uninformed sincerity that the Church exalts the interests of eternity as against those of time, and that she insists too much on individual sanctity and too little on present social welfare. That is an attitude that might be taken honestly enough and without hatred. What is referred to now is the Church as a great factor in history and in present-day life.

The Church as a social institution with uninterrupted history has reason to fear scholarship, because scholarship has so often misrepresented and attacked her. It has reason to fear the power of sovereign states. They have persecuted and exiled her. It has reason to fear many of the Christian sects which have found in her power their humiliation, and in her brave preservation of essential spiritual traditions that lead her straight back to Jesus Christ, their own embarrassment. The Church is slow to trust where she has been betrayed. Now this historical, no less than actual, experience engenders in the Church a sense of separateness, of offishness, if the term is permitted, which is partly caution, partly timidity, partly a protective instinct without further explanation. Thus the Church is usually on the defensive before the world. She is on the defensive not only to-day but as well throughout all her history. It would not be surprising if the priest, in whose temperament and intelligence the spirit of the Church finds its lodgment unhindered, discovered within himself a tendency toward shyness such as we have it in mind. This suggestion is made because it seems plausible as a partial explanation of the problem before him. Timidity will work differently in different types of temperament. Our theology separates us from the rest of the Christian world. Our Church actually separates us from it. Our concept of the moral law and of the sacramental system separates us. Our understanding of the process of sin and forgiveness is distinctive. It would be amazing if this sense of separateness in the world failed to engender in a large

section of the clergy an attitude of shyness. Again, the priesthood is confronted by many new situations in a changing world. The priest is asked to do this and that, to appear here and there. He lacks precedent. Authorities may have given no direction or may have encouraged reserve. A by-product of this experience is shyness.

A side consideration presents itself here. The priest is a leader. He occupies an exalted position as head of the parish. His ascendancy is due primarily to his office, secondarily to his achievements and personal merit. His equipment is the result of his education. He has received a scholarly training, whatever the degree of enduring scholarship that marks him. While the pastor in a small town may still be the best educated man in the community this is not the case in the larger cities. Few city congregations will be found where there are not physicians, attorneys, educators, social workers, public officials, who are in their several lines the intellectual superiors of the priest. Thus he is exposed in his work as a leader to the experience of spiritual and social ascendancy combined with intellectual inferiority. I can easily imagine types of priests who are unwilling to stand before the public, let us say at public gatherings, where they may be compared to others who are intellectually superior. Quite naturally a protective shyness might develop under the influence of which the priest would either be inclined to avoid public meetings of this kind, or, if in attendance, he might waive all pretence at serious effort and confine himself to generalities rather than pretend to make a serious address. I have known a few instances which could be explained in that way. Not enough of them occur to mind to permit a statement to be made with much assurance.

IV.

It would be scarcely fair to discuss shyness in clerical circles without taking account of the factors that bear on it. The parochial clergy is a body of busy men. The details of the ministry are exacting in the extreme. Time is so broken that there is little opportunity for the kind of leisure that invites systematic study. To a great extent assistant priests in city parishes are compelled to subject the conduct of their

lives to the needs of the parish and to the judgment of the pastor. The routine of life is largely fixed. Desire not to appear singular is strong. The tendency to conform to tradition and practice is marked. The young priest finds a pattern of life waiting for him. He conforms to it without thinking, without self-analysis, without calculating the force of that pattern in the priesthood as a whole. As a result, shyness appears as an aspect of the unconscious adaptation of the young priest to a situation which he cannot control. Exceptional priests rise above the situation. Many priests will fail to do so.

At any rate, there are certain large facts concerning the priesthood which demand explanation. The clergy's lack of interest in the world outside the Church is one. Their lack of contact with the general scholarship of the country is another. Their failure to take commanding position in the social movements that are inspired by a passion for justice, their preference to shrink their social contacts to their own circle, are others. It does seem that shyness is one of the factors needed to explain the situation.

I asked two priests of great distinction whether or not shyness is a clerical trait. One of them answered, " Certainly, all priests are shy. That is as clear as daylight." The other answered, " There is no such thing as clerical shyness. Shyness is independent of the priesthood. It is purely temperamental." The answer to our question lies somewhere. This study appears not to have found it.

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PASTORS AND THE CENSORSHIP OF THE "MOVIES".

NOT long ago, in one of our large cities, the Secretary of one of the Boards of Censors of Moving Pictures gave an address on the atrocious evils of this business and the great need of censorship to keep the movies from corrupting the public, and especially ruining the imaginations and the minds of children. There were present a number of the clergy, and when the lecturer illustrated his remarks by sections taken from some of the condemned films, one of the witnesses avers that divers of the clergy were heard to groan audibly in their

horror at the realization of the lengths to which unscrupulous manufacturers of moving pictures were going in presenting the vulgar and the impure. Those groans, one thinks, are very significant. They show how little some of our zealous pastors realize the wholesale corruption which is going on in their very parishes, and they witness too that the appreciation of the evil would move our zealous pastors to try more energetically to remedy it.

So very atrocious and indecent are some of the moving pictures of to-day that one can scarcely write frankly of them for general publication. Even to describe vaguely the excesses of the screen would make unfit reading for the general public. Indeed it is a subject on which one had rather be silent altogether. But fancy what the reality must be if the account itself is so distressing. And these vile pictures are being offered for the daily delectation of that public, including our own people and the innocent children, day after day on 17,000 screens.

The subject is a particularly urgent one just at this present time, and requires all the vigilance and zeal of the clergy to prevent permanent injury to the souls intrusted to our care. The only secure remedy for the abuses of the moving pictures is censorship. A movement is on foot to establish this censorship. It is important that pastors' intimately concerned to know the gravity of the situation, be prepared, when the time comes in their locality, either themselves to initiate agitation for censorship, or to support such a movement when it is set afoot by others.

Effective boards of censorship exist at the present time in Pennsylvania, Ohio, the city of Chicago, and perhaps in a few other places. Altogether, about eleven per cent of the population of the United States is protected in this way. All the rest of the country depends for its protection either upon the activities of local organizations or on the sometimes precarious diligence of the police.

Where competent boards of censors exist, their activities seem both successful and satisfactory. So far as they go, they are really an answer to the problem of repressing the more obviously objectionable excesses of the movies. Their standards are sensible and competent, and their decisions given with

a great deal of moral courage when one considers the potent interests arrayed against them. The better element among the manufacturers of moving pictures are themselves in favor of the control of moving pictures, since they realize that the production and exhibition of bad films react unfavorably on their legitimate profits, and they are only anxious that the movement for censorship may take a turn that will give them as little trouble as possible, while at the same time it suppresses the unscrupulous. So that if public opinion can be generally aroused to the need, there seems to be no good reason why censorship may not be made so universal and so effective that the public may be protected from the more glaring abuses of the movies. As for the constructive side, the building-up of a movement for the use of the movies in all their varied possibilities of instruction, inspiration, and the propaganda of sound principles and sentiments, this is a problem by itself and one even more important than the subject of this present paper.

Censorship has then been sufficiently tried for one to be able to assert that it is a success and offers a solution of the negative part of the problem of the movies, the suppression of the worst films. As to the need of censorship, the reports and experiences of the censors themselves afford a wealth of authentic evidence. To begin with, let us quote briefly from the remarks of the Secretary of the Board of Censors of Pennsylvania, as given in a recent issue of *The Queen's Work*. This official, whose experience with the drama was very extensive before he was appointed to the Board of Censors of the State of Pennsylvania, declares that he was amazed when he began to censor the moving pictures. The flood of crude vulgarity depicted on the screen astonished even more than it disgusted him. He was appalled to see that the influence of the movies is actually toward the destruction of popular taste, the killing of the legitimate stage, and the implanting in the minds of the people of a craving for sensationalism, cheapness, and degradation. He sums up in this way the result of three years' careful observation:

Seventy-five per cent of all the films which are now being made and shown have to deal with some topic connected with crime, violence, or villainy of one sort or another. Twenty

per cent of the films are what is called slapstick comedy, rough and vulgar burlesque, without any elevating note, and sometimes with very little reasonable entertainment. And *five per cent* of all the films that have come under observation are educational. Of course, not all the seventy-five per cent which deal with crime and violence are objectionable, because such themes, though sensational in themselves, may be turned to instructive or at least entertaining ends. But a great part of them are absolutely degrading in their influence on the spectators, especially on the immature and children.

The worst of the crime pictures [says the Doctor] is the serial. It is merely the old-time dime novel translated into pictures. It goes on from incident to episode for weeks and months, each installment trying to outdo the last in excitement and sensationalism, and every boy in the neighborhood howls with delight when he sees the announcement that the next episode will be exhibited in the local theatre.

All the objections which were urged against the dime novel, intensified by the vividness of the screen, hold against the serial picture. The ordinary five-reel feature, on the other hand, is the old-time slushy, sentimental novel reduced to pictures, and it does its own harm, giving unreal views of life, fostering cheap sentiment and false ideals, and open to pretty much the same objections that were urged of old against the mushy novel which is its prototype.

But perhaps most deplorable of all is the moral teaching of the movies. Those who have observed the output of the films during the last few years can scarcely find words strong enough to condemn the atrocious license taken by irresponsible directors of moving pictures to portray the most harmful and unspeakable themes. A glance at the weekly report of the Pennsylvania Board, for example, will suffice to convince anyone of the dreadful need for supervision in this regard. This deplorable evil cries for a remedy and it is on the consciences of our pastors, mothers and fathers and of all decent people to see to it that the situation is radically remedied.

All these details, however, will prove less convincing, in setting before our pastors the true state of the moving picture business, than some literal quotations from the documents of the boards of censors themselves. One must overcome a disgusted reluctance to speak of the vile details of indecency, vulgarity, and crime which enter into this business. But nothing else will give so convincing an object-lesson of the real condition of an amusement which is filling every night of the

year 17,000 moving-picture theatres in the United States, entertaining every day some twelve million people, and has got itself into the position of the greatest beyond measure of all organized forms of entertainment, the fifth largest of all commercial enterprises in the country, and in which is invested some five to six hundred million dollars. Quite a lot of material has come our way bearing on this unsavory subject, and we feel it a sort of duty to make it known in this way to priests in general.

To begin with, let us look over the standards which the Pennsylvania Board of Censors have formulated after their experience of four years, after examining perhaps seventy or eighty million feet of film which has come before their censors during the four years ending with April 1918. In 1918 the Board issued the following set of rules, entitled " Standards of the Board." They indicate the principles on which eliminations are made in films that are given permission to be shown in the State, or the standards according to which entire films will be refused such permission. The point to be made in this connexion is that these standards formulate pretty completely the chief objectionable features actually observed by the censors during their inspection of the current run of films, since if the abuses noted were not common they would not have come up for inclusion in the prohibitions issued by the Board.

Standards of the Board.

1. The Board will condemn pictures, and parts of pictures, dealing with " white slavery ". The procuration and prostitution in all forms, of girls, and their confinement for immoral purposes may not be shown upon the screen, and will be disapproved. Views of prostitutes and houses of ill-fame will be disapproved.

2. Pictures, and parts of pictures, which deal with the seduction of women, particularly the betrayal of young girls, and assaults upon women, with immoral intent, will be disapproved.

3. Pre-natal and childbed scenes, and subtitles describing them, will be disapproved.

4. Pictures, and parts of pictures, dealing with the drug habit; e. g., the use of opium, morphine, cocaine, etc., will be disapproved. The traffic in habit-forming drugs is forbidden and visualized scenes of their use will be disapproved.

5. Scenes showing the modus operandi of criminals which are suggestive and incite to evil action, such as murder, poisoning, housebreaking, safe-robbery, pocket-picking, the lighting and throwing of bombs, the use of ether, chloroform, etc., to render men and women unconscious, binding and gagging, will be disapproved.

6. Gruesome and unduly distressing scenes will be disapproved. These include shooting, stabbing, profuse bleeding, prolonged views of men dying and of corpses, lashing and whipping, and other torture scenes, hangings, lynchings, electrocutions, surgical operations, and views of persons in delirium or insane.

7. Studio and other scenes, in which the human form is shown in the nude, or the body is unduly exposed, will be disapproved.

8. Pictures, and parts of pictures, dealing with abortion and malpractice, will be disapproved. These will include themes and incidents having to do with eugenics, "birth control", "race suicide" and similar subjects.

9. Stories, or scenes holding up to ridicule and reproach races, classes, or other social groups, as well as the irreverent and sacrilegious treatment of religious bodies or other things held to be sacred, will be disapproved. The materialization of the figure of Christ may be disapproved.

10. Pictures which deal with counterfeiting will be disapproved.

11. Scenes showing men and women living together without marriage, and in adultery, will be disapproved. Discussion of the question of the consummation of marriage, in pictures, will be disapproved.

12. The brutal treatment of children and of animals may lead to the disapproval of the theme, or of incidents in film stories.

13. The use of profane and objectionable language in subtitles will be disapproved.

14. Objectionable titles, as well as subtitles of pictures, will be disapproved.

15. Views of incendiarism, burning, wrecking and the destruction of property, which may put like action into the minds of those of evil instincts, or may degrade the morals of the young, will be disapproved.

16. Gross and offensive drunkenness, especially if women have a part in the scenes, will be disapproved.

17. Pictures which deal at length with gun play, and the use of knives, and are set in the underworld, will be disapproved. When the whole theme is crime, unrelieved by other scenes, the film will be disapproved. Prolonged fighting scenes will be shortened, and brutal fights will be wholly disapproved.

18. Vulgarities of a gross kind, such as often appear in slapstick and other screen comedies, will be disapproved. Comedy which burlesques morgues, funerals, hospitals, insane asylums, the lying-in of women and houses of ill-fame, will be disapproved.

19. Sensual kissing and love-making scenes, men and women in bed together and indelicate sexual situations, whether in comedies or pictures of other classes, will be disapproved. Bathing scenes which pass the limits of propriety, lewd and immodest dancing, the needless exhibition of women in their night dresses or underclothing, will be disapproved.

20. Views of women smoking will not be disapproved as such, but when women are shown in suggestive positions or their manner of smoking is suggestive or degrading, such scenes will be disapproved.

21. Pictures or parts of pictures which deal with venereal disease, of any kind, will be disapproved.

22. That the theme or story of a picture is adapted from a publication, whether classical or not; or that portions of a picture follow paintings or other illustrations, is not a sufficient reason for the approval of a picture or portions of a picture.

23. Themes or incidents in picture stories, which are designed to inflame the mind to improper adventures, or to establish false standards of conduct, coming under the foregoing classes, or of other kinds, will be disapproved. Pictures will be judged as a whole, with a view to their final total effect; those portraying evil in any form which may be easily remembered or emulated, will be disapproved.

24. Banners, posters or other advertising matter, concerning motion pictures, must follow the rules laid down for the pictures themselves. That which may not be used upon the screen, must not be used to announce and direct public attention to the picture, in the lobby, on the street, or in any other form.

These standards present a résumé of the more common and flagrant indecencies and vulgarities of the screen. But it is from the weekly reports of the Board that one obtains the details of the sort of vileness, violence, and crime that is being poured into the imaginations of children and the impressionable at their nightly visits to the movies. Let me take some instances at random from recent reports. The Board of Censors issues every week a report giving the titles of films condemned entirely during the week and of the parts ordered cut out of films that were allowed to be shown after these eliminations had been made. A number of these recent reports lie before me, and from them I shall give some typical instances.

It is very difficult for the priest to learn the true condition of the moving pictures. They have neither the time nor the inclination to go to the moving-picture theatres, and besides it would be imprudent to do so for more than one reason. On the other hand, the general remarks about the dangers and abuses of moving pictures that one hears are not convincing enough to stir one to action. But in the reports of the authorized censors one finds convincing details. The reliability of these reports may be judged from two considerations. One is that their findings, as given below, have been complied with by the manufacturers of the films and the exhibitors, who would have legal recourse if they were not accurate, and who have eliminated the objectionable features or have acquiesced with the order forbidding the exhibition of whole films anywhere in the State of Pennsylvania. The second is that this board maintains itself and enforces its findings in spite of the natural resistance and opposition that it meets from interested persons and corporations. Here then is material that is authentic and definite.[1]

Now for some of the detailed cut-outs ordered by the Board. I clip them at haphazard from the weekly sheets. The board takes cognizance of posters and sheets as well as of films. Here is a case in point:

"*The Kaiser's Finish.*" A. Warner.

SHEET:—Condemned.

2—six sheet of the Crown Prince and other German officers and partly nude women in very vulgar attitudes of seduction. One of these women is lying upside down across a man's lap with her foot and bare limb extended high in air, while man drinks from her slipper. Caption underneath reads, "Underground Kultur—Professional Women from Berlin entertain German officers, whilst men die in the Trenches".

1—8x10 reproduction of condemned six sheets.

1—28x22 colored photographic reproduction of condemned six sheet.

[1] The editor should be moved to apologize for presenting any of these details in a respectable magazine, if it were not for the fact that they indicate what sort of scenes, with all their horrid vulgarities, are attracting young people everywhere—and children whose parents exercise no supervision.

Here are some of the eliminations ordered in this film—among many others.

R 6 A Elim. subtitle, "I train the women to amuse my officers by mixing them with the professionals. While the revelry is progressing I do my work. It is inspiring."

B Elim. subtitle reading in part, "For the women of Belgium we have a special purpose."

C Elim. subtitle reading in part, "We don't kill Belgium women. We keep them to entertain the officers", etc.

R 7 A Elim. subtitle, "The first step to barbarity and degeneracy. The Dungeon of Lust", etc.

B Elim. all lewd and lustful scenes in dugout, including vulgar dancing and contortion and sensual kissing.

N Elim. all views and subtitles connected with the visit of the monarch to the home of the peasant woman, his assaulting her, arranging his dress, the incident of her father striking him and being killed. The idea is to remove all incidents connected with physician's story explaining Richard's birth.

Yet this film is marked (Reconstructed), which means that it was worse before, but has now been made over.

I merely cite the following as specimens of the reports of last year:

Inspiration. Mutual.

A. Throughout each and every reel eliminate each scene where models pose in the nude. This includes views of the models in the nude, whether posing or not, either full figure or only a portion of person exposed.

B. Elim. all subtitles relating to models posing in the nude.

C. The view of model posing for the caste is allowed, etc.

The Donkey Did It. L-Ko. State No. 31810.

R I A. Elim. view of woman pulling trousers off a preacher, while he is caught in the fork of tree.

B. Elim. view of woman holding up preacher's trousers.

C. Elim. all views of preacher running about without trousers.

D. Elim. . . . .

E. Elim. views of girls dancing around preacher in undergarments.

F. Elim. subtitle, "Where is your pants?"

The Struggle Everlasting. State No. 32765.

High Arts prod.—6 reels.

Condemned in accordance with Section 6 of act and nos. 1, 6, and 19 of the Rules and Standards. This picture deals with immorality, in that it portrays, etc.

Lost and Found. A-Kay Co.—1 reel. State No. 32811.

Condemned in accordance with section 6 of the Act. This story is irreverent, sacrilegious, and holds up to ridicule things that are sacred.

The Girl of To-day. Vitagraph.

R. I. A. Elim. memory vision of girl after being ravished.

The list of censored films that is given in detail presents the most vulgar, indecent and sacrilegious collection of pictures that can be imagined.

It is to be remembered that all this disgusting vileness occurs as interludes in films, the remainder of which was allowed to be exhibited.

This is the sort of thing that is being shown without hindrance, save from local and occasional protests, throughout nearly nine-tenths of the land. It is exceedingly distasteful to read such degrading vileness. But the pastors of souls, reflecting that their own people and particularly the children of their congregations, are exposed to see such episodes vividly presented to their impressionable eyes and imaginations in the intense and absorbing interest of the moving-picture theatres almost any night that they go to the movies, will wish and work for the day when a sensible and universal censorship may keep at least these flagrant abuses from being inflicted on the general public.

All the indecencies and vilenesses here described were at least eliminated from the 1500 moving-picture houses of Pennsylvania by the effective vigilance of the Board of Censors there. The same result may be brought about in other places through similar laws similarly enforced. True, the subject is an extremely disagreeable one and it would be much pleasanter to remain silent concerning things so repulsive and disgraceful. But this evil closely concerns the souls of the people and especially of children. It is necessary for our pastors to be informed, and such an object-lesson as the above, disagree-

able though it be both to give and to take, is the most direct and efficacious means of bringing home to us all the acuteness of the situation. Once informed, one cannot doubt that the priests of the entire country will prepare to take effective action.

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MEDITATIONS OF AN EX-PRELATE.

PASTOR AND CURATE.

A BUSY morning. Immediately after my Mass the Bishop of M. called. We had frequently met, for he was a friend of our late Ordinary, and always stopped at the Cathedral when visiting town.

The object of his call was to gather information about the Knights of Columbus, who had recently organized a Council in his diocese. He thought that the Hierarchy should agree upon some definite and uniform policy regarding the order. His own view from what he knew of their work, was entirely favorable to the organization. Their aims and methods were in line with the constructive efforts of the secular associations laboring for civic betterment. The men at the head of the organization were not only good practical Catholics, but had for the most part a healthy influence in social and municipal circles. They keenly felt the criticism of a few churchmen who exaggerated and harped on the defects and lapses of individuals or of local bodies, though taking little account of the general principles that actuated the main body and kept the organization in harmony with sound Catholic doctrine. The Bishop felt that the Knights would eventually become a decided power, and that it was important to conserve the strength of the society for the good of religion. By harmonious direction on the part of the clergy, whom the Knights recognized as their legitimate leaders in the matter of education and moral welfare, especially among the young men of the present generation, the Church was bound to improve the avenues for propagating principles of morality and virtue.

"What did our Bishop say?" I asked; for I knew that he had been very outspoken on the subject of secret organizations of any kind; and the Knights were supposed to pledge their members to a sort of absolute Masonic secrecy.

"O, he is rather conservative in the matter. He believes that such societies should be left to the control of each local Ordinary, who would know the manner of men he had to deal with. He means to spend his main efforts in the direction of developing the diocesan organizations devoted to instruction and beneficence. I tried to convince him that the diocesan institutions were not independent of public opinion which influenced and shaped communal legislation; that a strong body of Catholic laymen, well organized in central positions, would benefit the entire Catholic body; and that the advantages which the Masonic bodies were steadily gaining in civic and industrial matters were due entirely to their inter-community activity, without regard to personal differences or local party spirit. But he did not seem to attach much importance to that sort of thing, believing that if we gave attention to the conservation of religion among our people in the schools and charity organizations we need bother little about politics and policies."

I agreed with my friend, the visiting Bishop, who is a far-seeing man. He has none of the "parochial" notions which one sometimes meets with among otherwise saintly and prudent members of the clergy. But our bishops are not of the kind whose pectoral cross is their sole idol, and who are content to keep at peace with all the world for fear of becoming unpopular. The Bishop of M. has convictions; and he is not at all afraid to carry his episcopal cross on his back, or make it the hilt of a trusty sword. On the other hand he distrusts his own judgment and seeks counsel from our Ordinary, whom he admires for his charity and undeviating devotion to the cause of the poor and of education. Indeed he thinks our Bishop's singleness of purpose to make his apostolate effective compensates for any lack in other respects.

My early guest had scarcely gone when I had a visit from Father Cornelius Hardy. He doesn't smoke, and he has a grudge against the authorities at the Cathedral. I fancy sometimes that he had harbored ambitions in the long past of see-

ing himself installed there as lord, and that the occasional bitterness that spurts from his tongue is the rheum of disappointment. At all events I was prepared to hear some complaint or other, with a bit of sarcasm about the episcopal board. But I was mistaken. The trouble was with the new assistant, who was breaking his heart, or rather his liver. Father Hardy comes of southern stock, with the instincts of the gentleman of the old planter type. The curate is a Dunboyne man whom the Bishop doubtless selected for his scholarly attainments to keep Father Hardy proper company; for the latter is a reader of books and magazines. Possibly His Lordship, who is not without a vein of humor, in his moods, also intended the arrangement to work as a light ruffler to the old man's temper, with a view of preventing the gathering of social mildew upon the solitary ancient's sensitive soul.

"I have," began Father Hardy, "as you probably know, a man from Tuam or Mayo, I don't know which, for he talks of both places as if they were suburbs of each other. Well, he might come from the county jail or the insane asylum. Greedy as a gutter sparrow, impertinent, and ignorant. These Irish—"

"Hold on, Father Hardy," I interjected. "Where did your and my grandsire come from?"

"Yes, I know; but they were undoubtedly gentlemen, even though they did come in reduced circumstances, owing to iniquitous discrimination at home. Blood tells through generations. This fellow is as arrogant and conceited as if he were the Caliph of Bagdad. 'The Robertsons,' he says—his name is Robertson—'have three boar's heads in our shield.'—'Three rampant pigtails,' I say. The fool. You can't teach that sort of man anything."

In answer to my mild suggestion that the young man, being new in the country, might improve under instruction, Father Hardy replied: "No. He knows it all. He has the audacity to contradict me; and consorts with the O'Donnells, people who sit with my kitchenmaid.—But," he went on, "I came to consult you on a particular point.

"You know that I built my church largely out of my own means. The people were poor, and I made it a rule from the beginning that every member of the parish was entitled to a

Mass at his funeral. If persons wished to make an offering they were free to do so. We had no diocesan statutes on the subject at the time; and when such were enacted later I was told that I might keep up the custom of my parish. When I got an assistant he followed the same rule, and, as the chaplaincy of the Sisters' Convent was attached to my church, the income for the curate was ample.

"Now comes this Irish chap, whom I trusted to make the announcement, and, if you please, he changes the order of these Masses, on the plea that the arrangement is contrary to the diocesan regulations and invades his rights as a curate or, as he calls himself, the assistant pastor.

"The thing makes scandal and talk. I felt like sending him out of the house; but the fellow is fresh enough to refuse to go. He knows I won't appeal to the Cathedral people; they might leave me without a man altogether if I eject this dunce. What can I do? I want to teach this fellow a lesson, but I want to be sure to be right before the law, as I am sure in my heart, before I get into any altercations. What can I do?"

"I don't see how you can do much in the matter without the Bishop's authority," I said.

"Do you mean that there is no Canon Law that forbids such unwarranted assumption on the part of an incompetent curate?"

"There is law aplenty," I replied. "But the authority to enforce it is the Bishop, unless you mean to go over his head to a higher court. And even there the case would be turned down unless cause were shown why it was not presented to the proper tribunal, which in the first instance is your own Ordinary. You can hardly assume that the latter is unwilling or incapable of correcting the error in the regular order of ecclesiastical procedure."

"That I won't do. They have snubbed me—at the Cathedral; and I have no respect for a man who resorts to such methods."

"Still the Bishop is the legal judge. Why not write to him, stating the facts and suggesting that he rebuke the young man and show him his duty in the matter. It is important not only for your own peace of mind, but also for the young man's sake. Whatever his deficiencies, he is a priest, a member of

the diocesan army, and could in all probability be set right by judicious direction."

Father Hardy was not to be moved to place the matter directly before the Bishop, though he saw that my suggestion was just. Before leaving he prevailed upon me to urge the Vicar or perhaps the Bishop to have the curate changed for some one more congenial to Father Hardy's temperament.

When the aged priest had gone, the thought came to me how singularly just Providence is in its visitations. Here is a pastor being dealt with by his subordinate in precisely the same fashion as he treated the late indulgent Bishop. Priests sometimes complain of their curates, and sometimes of their congregations. It has always seemed to me that such complaints are direct self-accusations which argue fault, whether conscious or not, in those who make them. A pastor who realizes what by his very title to ordination and appointment he professes to be, namely a shepherd of his flock and a father to his household, can hardly fail to convey to his people, and especially to his assistants, his sentiments of benevolence and helpfulness. So long as he considers his office merely as a secular function that entitles him to a certain emolument, he is sure to suffer from the lack of sympathy which such a relation implies. A taskmaster makes slaves and rebels, not friends. In saying: "They don't do their duty," he declares his own forgetfulness of duty toward them, which is that of a father or pastor. The driver of a flock makes the animals run away from him. The true shepherd, depicted for us in the Gospel, calls them tenderly. They follow him and give him of their fecundity. Strange that a priest should ever fail to recognize the mistaken policy of scolding and demanding, where he has the alternative of a surer success by forbearance and kindly approach. The merchant is wiser, even though his negotiations are only with money.

I have just returned from the Bishop's. Somehow he drew from me Father Hardy's difficulty, which I had meant to reveal only in part. Before I was aware of it, he had taken the measure of the whole situation with regard to the young curate, and proposed to solve it; but not by making the change

which I had intended to suggest. He had a better method, and surprised me by the generous way in which he interpreted the old priest's—shall I call it pride?—in refusing to urge his complaint directly.

"We must make Father Hardy feel at ease. He is old, and I think distrusts his Bishop. He has not asked me for the Confirmations since I came here, and I suspect that there is some ancient grudge of which I am but vaguely conscious. But I shall drop in on him with a broken harness some afternoon, and ask him to give me hospitality; that will bridge over the distance between us."

"As for the young man," the Bishop said to me, "I wish you could in some way communicate to him that I want to see him—as soon as possible. He needs a good talking to. But I do not want Father Hardy to know that I have castigated his curate. Let him think that the young priest's apology and change of conduct are spontaneous. They will get on much better after that."

I saw the wisdom of this mode of correction. It would save the assistant priest the humiliation of confessing to his pastor that he had been reprimanded. It would also make him realize that the pastor enjoys the Bishop's esteem. On the other hand, Father Hardy, finding the curate docile and respectful without his having to acknowledge that he had reported him to the Bishop, will put new confidence in his assistant and earn a cordial service in return.

The Bishop made some further observations which showed that he has not only a paternal heart for his priests, but also that he is a shrewd observer of men, and knows how to heal without wounding. He thought that the occasional frictions between pastors and curates might be prevented if the two could be made to appreciate more distinctly their respective positions. Pastors who are otherwise excellent and big-hearted often take an attitude toward the curates which might be that of a government official toward subordinates. Promotion to ordination is to their minds like passing a civil service examination after which men are supposed to know all their duties, and to do them without other recognition than their salary. They make their pastoral residences mere boarding houses for the assistants. There is no home life, no sympathetic inter-

change of thought and feeling, no pastoral counsel or direction. Everything is made to run after the fashion of a hospital service.

The Bishop conceived a plan which he meant to try as soon as he found himself thoroughly familiar with conditions, and after he got to know his priests individually. He proposed to hold the Diocesan Conferences separately. He would have groups of senior pastors with curates attached to their parishes to meet periodically in conference. Again the pastors of smaller parishes and the assistants would have their stated conferences. Occasionally all would come together for the discussion of their common interests. In this way he hoped to bring home certain evils in each class that could be remedied only by mutual understanding and coöperation. Another scheme he had in mind was to select certain parishes which offered a wide experience and in which the pastors would be disposed to act as guides in pastoral training to the younger men. The first mission to which a priest is sent on leaving the Seminary is as a rule the one in which he forms his habits in the observance of the rubrics, punctuality, readiness to attend to the sick, and those urbanities which example is more apt to inculcate than teaching. This sort of training is common in other professions, such as those of lawyers and doctors. Why not with priests who are exposed to exceptional dangers at the very outset of their careers?

The last-mentioned topic raised another question, namely the Seminary training. The Bishop believed that the prime function of the Seminary was not merely to teach pastoral theology but to inculcate habits of serious reading. At present he thought the average student was impressed with the idea that he was studying in the Seminary in order to be ordained, that is, to pass his examinations. The seminarist is urged to study, but does not appreciate his studies as enhancing the value of life or as intended to be continued for practical purposes in his future ministry; they are regarded chiefly as fitting him to say Mass and administer the Sacraments. Hence the lack of serious-minded conversation, or of cultured and educated representatives in the rank and file of the clergy.

Soup and a Smoke.

I was going down to luncheon when the servant told me that Father Angelo was in the parlor. Father Angelo is an Italian Franciscan whom I had first met in Rome—at San Antonio in the Via Merulana—some years ago. I like his bright manner, which makes him seem quite young, although he is well past forty. His tastes are rather literary than missionary, and I fancy that he was attracted to the order by the halo which Dante and Giotto have created about the Seraphic Saint, rather than by a taste for the foreign missions. Nevertheless his superior had sent him twice to China, and now he is here on some mission in support of the Holy Places in Palestine.

"Will you share a plate of soup with me, Father," I said in bidding him welcome. "My sister is out, and I shall be doubly glad to have your company at table, and in my den afterward for a smoke."

He accepted in his quiet way, and on seeing the maid with two cups of steaming bouillon as we passed into the dining room, he pleasantly remarked:

"Sette cose fa la zuppa."

"And what are the seven things that make good soup?" I asked curiously.

"Not seven things that make good soup; but seven things that good soup makes," he replied.

Sette cose fa la zuppa—
Cava fame e sete attuta,
Empie il ventre e netta il dente,
Fa dormire, fa smaltire,
E fa la guancia arrossire.

"Bravo," I said while attempting to follow and translate the words; for my Italian is a bit rusty. I am not particularly partial to soup, and only take it from habit and perhaps also because the doctor had once said that it was conducive to health. It assists digestion by acting as a stimulant, and causing a ready flow of gastric juices. Let me translate your recipe, Father, for the benefit of my household gods", I said, as I asked him to repeat it.

Soup produces seven virtues:
Stills your hunger, slakes your thirst,
Fills your stomach, cleans your teeth,
Makes you sleep and helps digestion,
Puts a rose on your complexion.

During the rest of the meal we discussed Chinese history. Father Angelo was particularly fond of Odorico of Pordenone, and could relate innumerable interesting stories of the latter's travels in Tibet and through Persia. They were taken from a memorandum by William of Solagna, a brother who accompanied Odorico. The tales of adventure were much like those of the Abbé Huc, whose account is, I think, the only thing of its kind we have in English translation. They are very entertaining as well as edifying narratives of missionary travel.

Later we went upstairs for a cigar. I rarely smoke. Never when alone. But I find it an excellent aid in making my visitors comfortable, and in promoting unrestrained and unartificial conversation. When I was in the pastorate I invariably invited my assistants to my room after dinner and supper for a smoke. It supplied a thousand opportunities of showing them that I was pleased with their work, their zeal in the parish; and it gave me occasionally a chance to correct mistakes without appearing to be censorious or prudish. One can say a thing off-hand with a puff of smoke between the words, that goes right home and yet doesn't hurt. I never saw a man angry while in the act of smoking; and though there may be no infallible rules by which to judge men, I think that men who smoke are apt to be good-natured.

Whilst I encouraged smoking among the young priests in my house, when their state of health did not forbid it, I let them understand that I thought the habit of smoking in public implied a certain amount of vulgarity in a priest; I mean in the street, where people take note of it. It strikes me much like taking a drink from a flask in a railway or street car. There is nothing morally wrong in it, and certain classes of men can do it without prejudice to their position. Politicians in full dress and workingmen in their Sunday clothes do it, and there is probably no mental comment. But the habits of the gentleman forbid it, just as they prevent him from whistling in public. Military men on duty don't do it. And a priest when

among strangers is more or less always on duty, like a public official.

There are exceptions, however. In traveling I find a cigar of the greatest service. It helps to turn the conversation with strange men into a naturally religious channel. It has the distancing effect on women, in public places, where a priest is often at their mercy. Among ocean voyagers I have found it a potent antidote to the various *mals de mer* that are inflicted on a priest by trustful lady passengers who cannot follow their husbands or brothers into the smoking-room for a game of poker. A cigar warrants going one's own way. On the other hand, a priest in journeying is often isolated. The men who are not Catholics are shy of him; those of his own faith are improved by conversation with him only when he manages to keep himself on a proper height above their level. His most useful sphere in such conditions is among non-Catholic men to whom he can give a more correct idea of the Catholic priesthood and religion than their current prejudices and education may warrant. His success as an apostle lies in his power to disarm and dispel prejudice by showing that he is an educated, broadminded but spiritual man, who without condemning their ignorance can inform them of things which at heart they desire to know and which, by a native instinct, all men who are not wholly corrupted in mind are apt to admire.

A priest can rarely get near such men or remove the shyness that makes them avoid him, unless he mingles in their sport, which is a danger to himself as well as to them, or by means of a cigar. The latter is entirely harmless, and at the same time serves as an avenue of approach which no man, unless he is a prig, will be apt to ignore. You can offer a man a cigar, after asking him for a light, or you can comment on his tobacco, or offer him your snuffbox, when all other ways of approach are closed.

In like manner you can return adequately the service of another man in an accident or under necessity and stress, by offering him a cigar when it would be impossible to express your appreciation in a sufficiently cordial form otherwise. All this without loss of dignity or the risk of being snubbed.

Thus I reflected when Father Angelo had gone; for he said that he had spent a very pleasant hour with me, though his

reason for coming was to lighten my purse, sure that he would feel remorse of conscience at the same time for having done so, albeit in a good cause.

MUSIC.

There is a garden and a pergola that leads into it from the veranda at the back of our house. The arbor with trellised vines shelters a cozy nook where in season I can comfortably read. This evening Ella sat opposite me, busy with her stitching, humming the while a familiar air from *La Traviata*.

She has musical talent and taste, and was chiefly responsible for the fine Gregorian and polyphonic church music rendered by the children of the parish in which we had lived. I had my own views about Plain Chant. It seemed to me "impossible", besides being out of date, like the Byzantine Madonnas in art. But she insisted that I knew nothing about it. She had been away for two years with the nuns of the Sacré Cœur in Rome, where the music at the Trinità dei Monti attracted visiting strangers on Sunday afternoons. Then she spent some time in northern Italy and in Bavaria, to give a positive direction to her talents. When she came home she raved about the monastic choirs until I asked the Sister of our parish school to let her take charge of the children for a singing class. She taught them—the little girls—to read at sight. Then the organist took a hand in training the boys. By and by we had two separate choirs of children rivaling each other. They sang at the different services. It was delightful to hear the young pure voices, wholly free from self-consciousness, chanting the Mass and Vesper services, and caroling angelic happiness through the sanctuary air during May and October and at Christmas. Ella still goes over for the practices in the school, and God bless her! for she doesn't wholly neglect her old brother, but makes music for him too in the evenings or when the days are dull outside.

I know a little of the art of the moderns, and I love it. There is an old yellow boxwood instrument, and my Swiss cithern, to bear witness to the romantic period of earlier years when, with the friend who never parted from me, the days of vacation were spent in rambles through the woods and on the mountain sides, and often, on moon-lit nights, we were

found rowing over the placid waters of Narragansett Bay, while his royal voice chanted hymns in honor of the Madonna to the accompaniment of my flute.

Of late I have got into the habit of moralizing. I see the end and have time to reflect upon it; and so everything is becoming the stave of some religious melody. My sister says she likes my musings, and so she encourages me; though I have doubts whether other people would bear with my prosy intonations of spirituality.

Touching the subject of music, it seems to me that we find it everywhere, that is to say in all nature, which is the work of God. That supposes of course that we ourselves do not destroy it, and that we attend to it, and also that our senses are properly attuned to its perception. Years ago I visited a famous university in the West. The professor of physics showed me a metal instrument which spontaneously collected the sounds in the air so as to bring them in touch with the auditory nerves. Listening, one could hear strange and seemingly far-off harmonies of the sounds that vibrated round us in the atmosphere. The mechanism proved that we are living in perpetually musical spheres.

The poetic ingenuity of the old rabbinical teachers has attributed a similar musical virtue to the atmospheric currents of the air. These currents, they say, are like the inspirations of the prophets. By combining the two the ancient seers were enabled to utter their divine messages in verse. They did so, as we know, in response to the intonations of the harp or lute. A breath of angelic spirits swept over the surface of the strings and produced the inspired prophecies.

There is an instance related in the Chronicle of the Kings that exemplifies what I am saying. The royal leaders of the armies of Juda and Israel were surprised in the desert of Idumea and found themselves cut off from the springs and cisterns that could supply them with water. In the midst of their difficulty they encountered the prophet Eliseus and asked him how they might be saved, and whether they would prevail against the king of Moab. Then Eliseus did a strange thing. Instead of answering the chiefs, he called for a minstrel, and, as the latter played upon his harp, the spirit of the Lord settled upon the prophet and he spoke to them words of consolation.

When I told this to Ella, she asked me about the story of the rabbins which I mentioned a little while ago. I had to tell her how, according to the traditions, David on retiring at night was in the habit of leaving his harp standing beside his couch on the roof-garden of his palace. Often there came to him in his dreams visions of the Messias, surrounded by angelic choirs that sang His glories to the children at Bethlehem where David had been reared. The Hebrew teachers explain that the music was made by the winds that swept down from the hills of Ephrata, touching the strings of the harp and making soft antiphons of the "Gloria in excelsis"—which was the cradle song of the Messias to be born in David's town and from the blood of his race. With the soft sounds of the music in his ears the king at times awoke from his slumbers and rose to catch up the melody on his instrument. Thus he composed the prayerful Psalms redolent with the aspirations of love and with hope and gratitude for the Messianic fulfillment. And as he remembered these melodies he bade the sons of Core and his sacred singers weave them into the liturgy of the tabernacle service.

"Ella," I said, "you have talent for teaching. You should not confine yourself to the mechanical lessons in music. The scales and notes should become the bearers of a spiritual melody to the children. Your gamut should be a ladder, like that of Jacob's dream, upon which angels take the messages of your little ones to heaven."

"How?"

"Well, just take your sol-fa lines. The notes *do- re - mi,* and so on, may easily be made symbols of thoughts besides being mere sounds. Something of the kind is of course done in our baby schools. I remember you when quite a little maid, memorizing lots of children's verses with a rhyme jingling through them to impress on the memory the lessons of politeness, order, tidiness, and what not. We have something of it in the Sisters' Catechism classes. The school tasks are more easily remembered with the help of music and rhythm. We schoolboys had even to learn some of the Latin grammar rules and the prosody in that way."

"Yes, yes, I know," said my sister, laughing. "For instance:

Three little words you often see
Are articles—*a, an* and *the.*
A noun is the name of any thing,
As school or garden, hoop or swing."

"Precisely. Now what I mean is that in teaching you should never lose sight of the one thing necessary, but bring it or keep it before the mind of the children always."

"I fear they would get tired of it. They want some fun, and music is not all religious."

"Yes it is; that is to say, all really good music has something of religious sentiment in it. It may be joyful or prayerful, but it always reflects God's beauty through sound. It need not leave out the joy. On the contrary, the child gets more joy out of things which we call prosy or simple, than the humorist or comedian. Look at children playing in the sand. Or give them a doll made of a stick wrapt about with a handkerchief. They have as much fun with it, and more, than with the fancy art concoctions whereby we are accustomed to spoil the taste of our children. It is a great mistake to overload children's nurseries with toys. These are of no more help to them than the gourmand's delicacies of the table are to him an aid to health.

"You can make religion as interesting to the child as you make a ribbon or a top. The secret is that you know how to get the child to grasp the connexion between the object and its Creator or Father. Our little ones are always interested in what reflects or concerns their parents. If they but know that mother and father are near, they are quiet and content to occupy themselves with the simplest objects."

"Brother, if I had your way of looking at things, I would make a capital teacher; but as I am, I can just do what I have been doing, and no more."

"On the contrary, Ella, you have something more than the mere knowledge of the thing. You have the instinct given to women, the mother-instinct that carries out what we pedagogues teach. What you want is simply to get the point of view, the conviction that certain things are helpful to the child. Then you will readily do them and do them successfully. You had no wish to be a nun, and I fear I kept you from getting a husband. But you have the gift of a teacher and you would

be a good mother if God had blessed you with children. Now you must use both gifts in what you are doing for the children of the parish. I am proud of you—"

"Don't, brother. Now tell me, what would you say when you teach children the scale? C-D-E-F-G-A-B or Do-Re-Mi-Fa-Sol-La-Si-Do?"

"Why, I should make the syllables or letters the beginning of some words in the fashion of an acrostic, out of which you build a sentence or a verse that would teach them something besides the sounds of the notes."

"O, I see. Why, Madame de Morenci did that for us at the school of the Ladies of the Sacred Heart. I remember. We were of course grown-up girls; but she made us memorize in connexion with the music lessons some verses which I can easily recall.

Do–minez aussitôt le premier mouvement,
Re–primez sans répit tout mauvais sentiment,
Mi–traillez sans pitié le defaut dominant,
Fa–cilitez la paix, le devoir doucement,
Sol–licitez du ciel le secours en tout temps,
La–pidez le vieil homme avec tous ses enfants,
Si–gnalez pour Marie un amour très ardent,
Do–nnez surtout à Dieu un cœur pur et fervent."

"There you have it. Only apply it in more simple fashion to make it understood by the little minds."

"Well, it wont be your fault if I spoil it and drive away the youngsters, besides getting a demure face from Sister Margaret for interfering with the religious teaching of the children and rushing into the sacred preserves of the nuns."

The next day Ella came in to show me her lessons. She had arranged to teach all kinds of cadences and canons that made pleasant rhymes and at the same time taught or conveyed some moral and religious precept or maxim. Before she left she showed me a poem she had unearthed.

"It is your David all over again," she exclaimed as she danced along to the recitation of the lines:

There's soothing melody and sweet
In vesper winds that gently blow,
But he who scans their metric feet
A spirit melody must know.

The murmuring brook has tuneful tongue;
There's music too in mountain streams;
But he who hears the streamlet's song
Hath heard its cadence in his dreams,

The lullaby of peace and rest
Is softly crooned by summer rain;
But he whom thus the clouds have blest,
Hath listened to diviner strain.

There's harmony in the circling spheres
Which round the sun unceasing roll;
This pæan grand alone he hears
Who hath true harmony of soul.

Old ocean's anthem, deep, sublime,
Resounds in every surging sea:
Who listens hears on shores of time
The beatings of eternity.

"Who is the writer?"

"A man by the name of Lovick Winter. Do you know him?"

CATECHISM TEACHING.

(*Concluding Article.*)

A PRIEST of an English diocese, for many years prominent in the work of school supervision, asks among a number of queries suggested for the framing of a Catechism, this rather unexpected question: "Should there be no explanation, and fewer definitions?"

The proposal to eliminate definitions entirely, or even to a considerable extent, is calculated to rouse distrust in the minds of many readers of the REVIEW. The Catechisms to which we are accustomed fairly bristle with definitions. Every chapter, practically every topic, is introduced by the invariable "What is ——?" The answers are thorough, comprehensive, precise, and usually of considerable length. Not only must the youthful learner be able to repeat an accurate definition, for example, of sin; but he must likewise have literally memorized definitions of original, actual, mortal, and venial sin. Similarly he must memorize not only a definition of grace, but also of actual, sanctifying, and sacramental grace; and so on through the whole range of theological distinctions regarding the Sacraments, the marks of the Church, precepts, and the like. A Catechism lacking these definitions would be deemed hopelessly deficient by the average teacher.

But if we regard the matter not from the traditional angle of Catechism teaching, but from the practical standpoint of common experience, we realize that in most things of a similar nature we have acquired knowledge by a much less rigorous course, with perhaps equal, if not better results. At different periods in our youth we came to understand quite naturally, and without effort, what is meant by such terms as vice, virtue, gratitude, hatred, pride, jealousy, humility, mortification, blessing, merit, indulgence, etc. We learned these things without any definitions. Thousands of people who are unable to read, are yet capable of using these words with a correctness that would rival the intelligence of any pupil in the Catechism class.

In the parish schools of the present day no teacher thinks of demanding from the class a definition of such terms as gerund, adverbial clause, predicate, nominative, etc. before the pupils have in some way grasped by practice the actual meaning and purpose of such forms. The method of acquiring knowledge of grammar by definitions was indeed in vogue at one time; but it is so no longer. Practical pedagogy has condemned it as needless, if not hurtful to the child. If the system survives in our Catechisms it is due probably to the fact that these have for the most part been the work of men habituated to the study of theology.

There are, as I said in a former paper, evidences of a desire to break away from the old method. The late Bishop Bellord made a definite plea in this direction; and the present Bishop of Victoria has written a Catechism with a like purpose. There are others no doubt; but the need of them is not so widely understood as to have made them universally popular.

Let me cite one or two examples of what I consider useful substitutes for such definitions of grace, merit, and a few other terms in common use among Catholics.

Grace

Can we get to heaven without God's help?
No.
Can we keep from sin by just making up our minds to do so?
No.
Who must help us?
God.

How often do we receive help from God?
Constantly.
What is this help called?
Grace.

Merit

Will all be equal in heaven?
No. "Star differs from star in glory."
What can we do on earth to increase our happiness in heaven?
The smallest thing we do in the state of grace may increase it.
What is this called?
Gaining merit.

Detraction

How is a person's reputation injured?
By saying what will make another think ill of him.
If the things said are false?
It is calumny or slander.
If true?
It is detraction.

Perfect and Imperfect Contrition

Why should you be sorry for your sins?
Because they offend God, who is so good.
Why else?
Because they caused our Lord's sufferings.
Suppose you are sorry on your own account, because sin sends the soul to hell: would that do?
Yes; it is not so good a sorrow, but it will do in confession.
What do you call this sorrow?
Imperfect contrition or attrition.
What do you call it if you are sorry for God's sake and because you love Him?
Perfect contrition.

Avoiding Abstract Terms.

The custom of reproducing the definitions of theology in our Catechisms necessarily brings with it a predominant use of abstract terms. In Butler's Catechism a single question with its answer will frequently bring in four, five, or more abstract nouns of which a child can have no conception or adequate intelligence. The Baltimore Catechism, whilst it strives to avoid this difficulty, by no means succeeds in simplifying the text by their occasional omission. In this respect the Catechism strangely contrasts in the form of its language with the English

Bible, in which such terms as infinite, omnipotent, and the like, rarely, if ever, occur. The reason of this simplicity in the Bible translation is that the version was intended for the simple reader unfamiliar with Latin and with theological concepts. Now the Catechism is intended for precisely such a class of simple readers. The difference will become more evident by a comparison of what the Catechism has at present, and what it might have, to become readily intelligible to an unlettered person without theological training.

On account of the disobedience of our first parents we all share in their sin and punishment, as we should have shared in their happiness if they had remained faithful.	If our first parents had not disobeyed God, we should be as they were before they sinned; since they disobeyed, we are made guilty of their sin and are punished for it as they were.
To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.	A sin is mortal when? (1) When a person does something very bad, and (2) knows it is very bad, and notices what he is doing; and (3) is quite willing to do it.
Sacramental grace is a special help which God gives to attain the end for which He instituted each sacrament.	Each sacrament was instituted to help the person receiving it in some particular way; this help is called sacramental grace.
Persons of an age to learn should know the chief mysteries of faith and duties of a Christian, and be instructed in the nature and effects of this sacrament.	Persons of an age to learn should know (1) what every Christian must believe; (2) what every Christian should do; (3) what Confirmation is and what it does for us.
Q. From whom does the Church derive its undying life and infallible authority? A. From the Holy Ghost, the Spirit of Truth who abides with it forever.	Q. The Church will never come to an end, or ever teach anything false; how is it that she has this power? A. Because the Holy Ghost, the Spirit of Truth, is always with her.

The Bishop of Victoria states in his preface to his Catechism that it is intended to present the teaching of the Christian religion in a simple way, after the manner of the Gospel, which puts the concrete before the abstract, etc. As an illustration of his method the following rather novel exposition of a familiar subject will serve.

Q. Can we of ourselves keep the Commandments?
A. No. And even if we could, that would not serve us.
Q. To keep the Commandments and be saved, what do we need?
A. The grace of God.
Q. What is grace?
A. The life of God in us.
Q. Can we all have this life?
A. Yes. We must have it or be lost forever.
Q. Can we do anything holy without it?
A. No. Our Lord says, " without Me you can do nothing ".

And again:

Q. What do you mean by grafting?
A. Cutting a branch off one tree and putting it into another.
Q. Why is this done?
A. So that it may get the sap of a new life.
Q. Is the Christian religion like a fruit tree?
A. Yes. Our Lord says, " I am the vine; you are the branches ".
Q. What is the sap of this vine?
A. The grace of God.
Q. How is it the sap?
A. It flows from Christ, who is the trunk, into the branches which are the members of His Church.

In the above we have one of the most abstruse doctrines set forth in a very simple manner, clear, thorough, and without the use of abstract terms.

One Thing at a Time.

If there is one precept of more importance than another in teaching children it is simplicity. This means that we must give the young mind one thing at a time. In the attempt to present the answers to questions in the Catechism in the form of propositions that are grammatically, logically, and theologically complete and perfect, the element of simplicity has been

for the most part entirely overlooked. Here again we may appeal to Father Furniss, who, speaking of the proper making of a Catechism for children, insists that each question and each answer should contain but one simple idea. How flagrantly this essential principle in pedagogy is violated becomes evident if we examine any question or answer taken at random from our popular Catechisms, for instance:

> The Church, by means of Indulgences, remits the temporal punishment due to sin, by applying to us the merits of Jesus Christ, and the superabundant satisfaction of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

Here is enough matter for half a dozen questions and answers, in order that the child may understand properly what the teacher wishes to convey to his mind in a definition of indulgences.

It is indeed quite possible that a Catechism drawn up in accordance with these suggestions would make a larger volume than we have been hitherto accustomed to for the teaching of children. But this should be no hindrance to its adoption if we remember that the object is to convey a certain knowledge to the young, and not to compress our teaching into as small a textbook as possible. The same may be said to the objection that such a book would increase the cost of the Catechism. The expense required for instructing the young is an important investment which even the poor could be made to appreciate. The laboring man who is accustomed to his daily paper does not think of suspending his reading, because the cost of such publications has gone up of recent years. Sacrifices for the sake of religion have done more for the strengthening of the faith among the American people than anything else. But the price of a Catechism is a small sacrifice to make when we consider what a good Catechism accomplishes for the happiness of the child and the family of which it is a member.

M. V. KELLY, C.S.B.

Toronto, Canada.

Analecta.

ACTA BENEDICTI PP. XV.

LITTERAE ENCYCLICAE.

AD VENERABILES FRATRES, PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES, PER QUAS PUBLICAE INDICUNTUR PRECES PRO CONVENTU DE PACE COMPONENDA.

BENEDICTUS PP. XV.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Quod iam diu orbis terrarum anxie expetebat, quod christianae gentes omnes magnis precibus implorabant, quod Nos, ut communium dolorum interpretes, paterno erga omnes studio instanter quaerebamus, id momento factum cernimus ut arma tandem conquieverint. Nondum quidem crudelissimo bello finem solemnis pax imposuit; sed tamen pactio illa, qua caedes et vastationes terra mari caeloque intermissae sunt, ianuam aditumque ad pacem feliciter patefecit. Quae rerum subita commutatio cur evenerit, multiplices variaeque sane possunt caussae afferri: verum si ultima et summa ratio quaeritur, ad Eum demum mens attollatur oportet, cuius nutu moventur omnia, quique, sollicita bonorum comprecatione ad misericordiam inductus, dat humano generi ut a tam diuturno angore luctuque respiret. Itaque pro tanto beneficio ingentes benign-

issimo Deo agendae sunt atque habendae grates: gaudemusque ob eam rem in orbe catholico crebras et celebres pietatis publicae significationes factas esse. Nunc autem illud est a Dei benignitate impetrandum ut collatum mundo beneficium ac munus cumulet quodammodo et perficiat. Scilicet propediem in unum convenient qui, populorum mandato, debent iustam mansuramque pacem orbis terrae componere. Deliberatio iis habenda est talis, qua nec maior unquam nec difficilior in ullo hominum consilio habita esse videatur. Nimium quantum igitur divini luminis ope indigent, ut recte possint mandatum exsequi. Quum vero communis salutis hoc vehementer intersit, profecto catholicorum omnium, qui, e sua ipsorum professione, humanae societatis bono et tranquillitati student, officium est "assistricem Domini sapientiam" eisdem delectis viris comprecando conciliare. Huius officii Nos, quotquot sunt catholici homines, commonefiant volumus: quare, ut e proximo conventu magnum illud Dei donum exsistat quod est vera pax, christianis iustitiae principiis constituta, vos, Venerabiles Fratres, *Patri luminum* propitiando publicas ad arbitrium vestrum supplicationes in unaquaque vestrarum dioecesium paroecia indicere maturabitis. Nostrum vero erit, cum Iesu Christi *Regis Pacifici* vices, quamquam nullo merito, geramus, pro apostolici muneris vi et auctoritate contendere, ut quae ad tranquillitatem ordinis et concordiam toto orbe perpetuandam consulta erunt, ea volentibus animis ubique a nostris excipiantur, inviolateque serventur.

Auspicem divinorum munerum ac testem benevolentiae Nostrae, vobis et Clero populoque vestro apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum die I mensis decembris MDCCCCXVIII, Pontificatus Nostri anno quinto.

BENEDICTUS PP. XV.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM DE CLERICIS E MILITIA REDEUNTIBUS.

Redeuntibus e militari servitio clericis, oportet ut Ordinarii omnes maximo cum studio nitantur eos omnes a mundano pulvere detergere, quo inter armorum strepitus et quotidiana peri-

cula pronum est etiam religiosa corda sordescere, eosque ab irregularitatibus et ab impedimentis quae dimicando contraxerint liberare. Hoc sane exigit ipsorum clericorum bonum, fidelium animarum salus et Ecclesiae utilitas.

Itaque Beatissimus Pater Benedictus PP. XV, dum cum Episcopis universis impense dolet grave vulnus ecclesiasticae disciplinae illatum clericos adigendo ad militare stipendium faciendum, quod, praeter reliqua, tot paroecias spiritualibus subsidiis et Seminaria suis alumnis magno cum christianae plebis detrimento privavit; in praesenti cum pax diu desiderata in eo iam sit ut lucescere videatur, ad sanctum finem assequendum renovandi in sacerdotibus a militia reversis ecclesiasticum spiritum et diluendi noxas quas forte contraxerint, auditis haud paucis Archiepiscopis nationum omnium quae inter se praesenti bello dimicarunt, de consulto peculiaris coetus Emorum Cardinalium, haec quae sequuntur, statuit ac decrevit:

Caput I.

De irregularitatibus.

1. Omnibus Ordinariis locorum et religiosorum facultas conceditur dispensandi ab irregularitate ex defectu corporis cum suis sacerdotibus e militari servitio revertentibus, quoties ex testimonio scripto magistri caeremoniarum, qui sacerdotem examini subiecerit, plane constiterit ipse posse sine alieno auxilio servare cum decore omnes ritus necessarios in Missae celebratione praescriptos; onerata super hoc ipsorum Ordinariorum conscientia.

In casibus vero gravioribus vel dubiis, et quoties agatur de non promotis ad sacerdotium, recurrendum erit ad S. Sedem.

2. Pariter omnibus Ordinariis facultas conceditur dispensandi, saltem ad cautelam, ex irregularitate, quae a canonistis olim dicebatur *ex defectu lenitatis*, quoties sacerdotes, clerici et seminariorum seu religionum alumni in eam incurrerint non ex facto proprio sed ex necessitate, coacti nempe ad arma capessenda et mortem vel mutilationem forte inferendam. Quoties vero agatur de clericis in sacris qui, non legum necessitate coacti, sponte sua se obtulerunt ad arma suscipienda, aut ea susceperunt, pro dispensatione ad S. Sedem erit recurrendum, firmo tamen praescripto can. 188, n. 6°.

Quapropter Ordinarii, praevio examine in singulis casibus, decernant cum revertentibus e militia quos ab irregularitate absolvere possint, quos ad S. Sedem remittere debeant.

Ipsi autem sacerdotes qui e militia revertuntur et sciunt se irretitos esse irregularitate S. Sedi reservata, ne audeant sacris ministrare ante obtentam dispensationem.

CAPUT II.

De dandis et assumendis informationibus.

3. Singuli locorum Ordinarii de clericis et Seminariorum alumnis alterius iurisdictionis, qui in sua dioecesi militare servitium obeuntes per notabile tempus commorati sunt, vel adhuc commorentur, notitias, quantum fieri potest plenas, propriis illorum Ordinariis quam cito praebere accuratissime satagant: idque gravissimum conscientiae officium esse reputent, quo neglecto, haud modica christianae rei oriri poterunt detrimenta.

Notitias autem, quas Ordinarii de suis clericis et alumnis receperint, complere studeant per informationes ab aliis fontibus ac personis, ad rem quam diligentissime assumptis, ac demum per examen etiam personale de quo infra.

CAPUT III.

De sacerdotibus saecularibus et regularibus.

4. Sacerdotes, sive saeculares sive religiosi, redeuntes e militia, intra decem dies a reditu tenentur se sistere coram Ordinario suo eique exhibere litteras Ordinarii Castrensis vel saltem militaris cappellani sui, aliaque documenta quae testimonium reddant de eorum vita et moribus; quae omnia proinde secum afferre curabunt. Ordinario autem eos percontanti de iis quae pertinent ad externam seu publicam vitae rationem quam in militia duxerunt, de operibus ibi actis, de locis ubi commorati sint, respondere ex conscientia secundum veritatem iubentur.

Qui intra tempus superius praefixum Ordinarium suum non adibunt, suspensi manent ipso facto a divinis: qua censura non relevabuntur, nisi quum quae supra mandata sunt impleverint.

5. Omnes sacerdotes, sive saeculares sive religiosi, intra tempus ab Ordinario suo designandum (quod sine iusta et

necessaria causa nimium protrahere non licebit), secedere debebunt in aliquam piam domum ab Ordinario designatam ad spiritualia exercitia peragenda, iuxta ipsius Ordinarii praescriptiones.

Qui huic praecepto non satisfecerint, manebunt pariter ipso facto suspensi a divinis, a qua censura non liberabuntur, nisi quum exercitiorum domum ingredientur.

6. Quum spiritualia exercitia, ut fructuose fiant, peragi debeant in aliqua pia domo a mundanis rumoribus remota, in silentio, sub ductu prudentis ac pii directoris et cum subsidio praedicatorum et confessariorum, qui cum doctrina et prudentia vitae sanctitatem coniungant, necesse est ut Ordinarii multo cum studio haec omnia comparent.

Sed quum vix possibile sit ut singulae dioeceses et religionum provinciae domum pro spiritualibus exercitiis plene instructam habeant; Episcopi curent cum aliis eiusdem provinciae aut regionis Presulibus convenire ad communem aliquam domum designandam et instruendam. Idem ut Ordinarii religiosorum peragant praecipitur.

7. Quum sacerdotum reversorum a militia non eadem sit conditio, neque par necessitas abluendi conscientiam et renovandi ecclesiasticum spiritum, Ordinariorum prudentiae relinquitur breviorem vel longiorem spiritualium exercitiorum cursum pro singulis statuere; ita tamen ut nemo minus quam octo integros dies spiritualis recessus impleat.

8. Ob eamdem causam in singulis casibus Ordinarii definient, utrum, post spiritualia exercitia peracta, sacerdotes ad pristina officia sive curae animarum, sive magisterii aut regiminis in Seminariis aut similia sint statim restituendi, vel secus.

Ad hunc finem tribuitur facultas Episcopis removendi ad tempus ab animarum cura, ab officio confessarii, a regimine et magisterio alumnorum in Seminario, qui durante militia non bene se gesserint, sive iidem suspensi fuerint a divinis, sive non; eosque adigere poterunt ad vivendum ad tempus vel in aliqua religiosa domo, vel sub ductu pii et prudentis sacerdotis cum obligatione pia aliqua exercitia ex praescripto faciendi.

Idem in paribus casibus statuant Ordinarii religiosorum pro suis subditis, quos etiam voce activa et passiva ad tempus privare poterunt et ad vivendum in aliquo strictioris observantiae conventu adstringere. Superioribus autem generalibus facul-

tas insuper tribuitur removendi superiores provinciales et locales, quoties ex eorum agendi ratione in militia id necessarium esse ducant.

Caveant tamen Ordinarii, quantum fieri potest, ne sacerdotes sive saeculares sive regulares sedem figant in locis ubi, militare servitium obeuntes, diu commorati sint.

In casibus vero dubiis vel gravioribus, Ordinarii ad S. Sedem recurrant.

9. Denique, attentis peculiaribus nostri temporis conditionibus, conceditur Ordinariis dioecesanis facultas ad quinquennium valitura, qua, exigente animarum necessitate, si desint sacerdotes unicuique paroeciae proprii, committere possint uni eidemque sacerdoti curam duarum vel etiam trium paroeciarum, et transferre parochos a paroecia sua ad aliam magis centralem ex qua facilius succurrere possint fidelibus ipsorum curae commissis.

CAPUT IV.

De alumnis Seminariorum.

10. Omnes Seminariorum alumni, qui post militare servitium ad pium locum redire volent:

(*a*) Ordinario suo se sistent, eodem prorsus modo ac de sacerdotibus superius est dictum.

(*b*) Ordinarius circa examen et notitias assumendas eadem ratione se geret ac cum sacerdotibus.

(*c*) Si ex hoc examine aliisque argumentis et documentis constiterit aliquem haud bene se gessisse in militia, Episcopus, habito cum deputatis super disciplina et cum rectore Seminarii consilio, eum a regressu in Seminarium repellat.

(*d*) Si aliter constiterit, Episcopus, habito cum iisdem deputatis et rectore Seminarii consilio, petitionem admittat; sed sub modo et conditionibus quae in sequentibus indicantur.

(*e*) In primis alumnum iubeat spiritualia exercitia peragere et quoad locum, tempus et modum spiritualis recessus Episcopus statuat ac decernat quod magis in Domino expedire in singulis casibus censeat, servatis, quantum fieri poterit, iisdem regulis ac cum sacerdotibus.

(*f*) Post spiritualia exercitia, videat pariter, pro sua prudentia et cum consilio ut supra, utrum expediat alumnum a

militia reversum cum ceteris statim admittere, an per aliquod tempus seorsim sub speciali vigilantia eum cum aliis a militia reversis detinere.

11. Alumni in Seminarium reversi studia prosequentur inde adamussim incipiendo ubi ea abruperunt, et integrum cursum perficiant.

12. Quoad ordinationem, Episcopi, memores plus quam alias apostolici illius praecepti (*ad Thim.*, I, cap. V) : " Manus cito nemini imposueris, neque communicaveris peccatis alienis ", caveant a promovendis suis alumnis, praesertim ad maiores Ordines, antequam per aliquot menses eos rite comprobaverint, onerata super hoc gravissime eorum conscientia.

Caput V.

De novitiis clericisque religiosis.

13. Quoad novitios et clericos diversarum religionum, qui post militare servitium ad religionem suam revertuntur, eaedem cum proportione serventur regulae ac de Seminariorum alumnis praescriptae sunt.

14. Transitus religiosorum, post militare servitium, ad clerum saecularem eorumque admissio in Seminarium prohibita manent iuxta communis iuris praescriptum.

Caput VI.

De laicis aut conversis variarum religionum.

15. Qui fratres conversi vel laici in variis religionibus nuncupantur et post militare servitium ad conventum redeunt, consueto ut supra examini Superiores subiiciant; et si bene in militia eos se gessisse constet, praeviis spiritualibus exercitiis, cum cautelis et regulis in superioribus articulis nuntiatis, eos denuo in communitatem admittant.

Si vero constet eos se male gessisse et votis solemnibus ligati non fuerint, dimittant et hoc ipso a votis omnibus, etiam castitatis perpetuae absoluti erunt.

Quod si votis solemnibus obstricti fuerint, Superiores casum deferant ad S. Congregationem de Religiosis, et interim eos iubeant penes consanguineos suos, vel in monasterio, sed seorsim, vivere.

CAPUT VII.

De clericis in sacris, saecularibus vel regularibus, qui in graviora crimina prolapsi fuerint.

16. Cum clericis in sacris, qui forte in aliquod ex maioribus delictis, durante militari servitio, misere lapsi forent, quum redeunt, Ordinarii paterne quidem se gerant, sed ad eorum emendationem et salutem et in publicum Ecclesiae bonum, non omittent in singulis casibus iuxta criminum naturam procedere, prout in lib. V. Codicis praescribitur, praesertim si in infamiam iuris vel facti incurrerint.

Cum iis vero qui per lugendum nefas a suis votis vel etiam a religione apostatae ad saecularem statum transiverint, iidem Ordinarii boni pastoris officium, quantum in ipsis est, agere non omittant, errantes oves opportune quaerendo. Curent insuper pro viribus ut, saltem in aliorum fidelium scandalum et perniciem, eorum prava exempla ne cedant.

Meminerint praeterea officii sui esse in relatione de dioecesis vel religionis statu aperte innuere an et quot apostatae deplorari apud ipsos debuerint.

Haec omnia Sanctitas Sua districte ab omnibus Ordinariis servari mandat, nec plane dubitat, attenta singulari rei gravitate, quominus omnes et singuli peculiarissimum impensuri sint studium, ut quae praescribuntur plene et ad unguem impleantur.

Datum Romae, ex Aedibus S. Congregationis Consistorialis, die 25 Octobris 1918.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

25 November, 1918: Monsignor Thomas Miley, of the Archdiocese of Edinburgh, made Domestic Prelate.

28 November: Lord Skerrington (William Campbell), of the Archdiocese of Edinburgh, made commander of the Order of St. Gregory the Great (civil class).

28 November: John Patrick Boland of London, made Knight of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER of Pope Benedict XV urges prayer that the delegates at the Peace Congress in Paris may be illuminated from on high to carry out their great task well.

S. CONGREGATION OF CONSISTORY issues a decree (explained below) concerning clerics who have seen active military service.

ROMAN CURIA announces recent official pontifical appointments.

DECREE OF THE S. CONGREGATION OF CONSISTORY REGARDING CLERICS RETURNING FROM WAR SERVICE.

We publish in the "Analecta" department the full text of a decree issued by the Sacred Congregation of Consistory, which directs the Ordinaries of the dioceses throughout the world in the treatment of clerics, secular and religious, who have been engaged in active war service.

The Holy See grants in the first place special faculties to Bishops to dispense from the irregularities incurred both "ex defectu corporis" and "ex defectu lenitatis".

In cases of doubt, such as "mutilations" that prevent the exercise in a becoming manner of the sacred ministry, application is to be made to the Holy See.

Clerics, especially priests, who conscious of irregularity presume to perform the sacred functions without having previously presented themselves to the Ordinary for proper dispensation or absolution, are *ipso facto* suspended.

Bishops are to report to the respective Ordinary any cleric residing within their jurisdiction who does not belong to their dioceses.

Priests who are released from military service are to report to their Bishops and present signed credentials of good conduct from the army Bishop or their regimental chaplain.

All clerics returning from war service are to make a spiritual retreat of not less than eight days, to be designated by their

Ordinary, before being reinstated in the "cura animarum" or the service of teachers in the seminary.

Special regulations are laid down with regard to seminarists and members of religious orders.

Bishops are particularly cautioned to guard against scandal and loss of souls in the case of those who may have lost their vocations through military freedom during the war.

OFFICIAL DIOCESAN REPORTS TO THE HOLY SEE.

The S. Congregation of Consistory issues, under date of 4 November, 1918, a set of regulations regarding the official reports that are to be made by the Ordinaries of the different dioceses, beginning with the year 1921.

By these regulations the *Formula* prescribed in the decree *A remotissima* of 31 December, 1909, is brought into harmony with the new prescriptions of Canon Law.

In our next issue we propose to have a lucid commentary on the subject, by Monsignor Andrew B. Meehan, a recognized authority on Canon Law. The same issue will give also the document in full.

EQUALIZING OF PARISHIONERS.

We all noticed during the war-time campaigns of the past year that our prominent Catholic women were strikingly zealous and efficient. They were appointed "generals". "lieutenants" in various state, county, and city "drives". They were present at meetings, were uniformly anxious to serve, and were not niggardly of time or energy when given a "commission".

One noted this with a sense of pleasure—for the work's sake and for the sake of the future. For the work's sake, because the country is always deserving the best service our Catholic women can bestow; for the future, because some day the record may silence the bigot—in so far as bigots can be silenced. In the paragraphs that follow I never let this thought escape me.

The question arises: How comes it that these same prominent Catholic society women, who unfailingly attended patriotic

meetings, who canvassed from house to house to secure Red Cross donations and Liberty Bonds, who spent themselves at booths far into the night—how comes it that these same women can not be induced to take any interest in church affairs of a corresponding character? They "are not interested," they "have not the time," they "are willing to give a donation," but they "do not care to serve." One could multiply these excuses, but the list is familiar.

The experience, then, is this: In any purely Catholic activity certain women will present themselves and will give faithful service. They will not be found, however, to be society women, so-called—who are Catholics—of the Liberty Loan and the Red Cross drives; the women who by virtue of their wealth and influence commingle with non-Catholic women of wealth and influence. Rather you will more likely find the Catholic women of average means, without social ambitions, without any record of social achievement, will be the "captains", the "lieutenants" lined up for service. Some may offer a different experience, but such experience will be the exception.

The general rule is: In civic enterprises prominent Catholic society women take an important part and render a distinct service. Those who conduct these enterprises will confirm your observations by telling you so. These same Catholic society leaders, on the other hand, do not take a corresponding part in philanthropic work under Catholic auspices.

The reason for this is more felt than expressed. It indicates a state of mind which people are reluctant to admit. In brief outline, it means a point of view which looks upon Catholics—or most of them—as out of caste of the bourgeois. They are well-meaning but woefully out of time and present-day thinking. They are old-fashioned, insular, wedded to time-worn beliefs, unduly subservient to priestly influence. This is the point of view maintained and expressed, suggested and propagated by non-Catholic society women among whom our rich Catholic women live, whose company they keep, in whose activities they take a part. If your locality is free from this outlook you are singularly blessed.

It is not that the work done under Catholic auspices is different from the work done under non-Catholic auspices. It

is the association of ideas growing out of the work. It is one thing to ask for money for the construction of an addition to the Delinquent Girls' Home, when the enterprise has the fostering of Mrs. Fetherstone-Smith, and quite another to go out with Mrs. Grady and Mrs. Donovan at the instance of Father Hogan. When society women take up charity it becomes fashionable, like golf. When carried on by Mrs. Grady and Mrs. Donovan, the romance goes out of it. We call it by an unlovely name—begging.

There are always among our wealthy Catholic women so-called social "climbers" who assume that it is only in Protestant circles they can achieve any social standing. They aim to keep in the company of Protestant women who are acknowledged social leaders; and any activity that will bring them into relationship with these women is eagerly taken up. That Mrs. Grady or Mrs. Donovan is more spiritual, more gentle, quickened with a keener sense for the science of the saints, has touched heights of holiness that will never be touched by the feet of the woman of society, makes no appeal at all to the type of Catholic woman to which I refer. This type of woman has lost the Catholic sense. Catholic education, religious vocation as a blessing to the home, Catholic marriage, the sweetness and joy of motherhood—these subjects do not enter the range of her thinking. To be among Catholic women is to be of the undistinguished, the inarticulate. Now charity work under non-sectarian or civic patronage serves as an archway through which our aspiring Catholic women find entrance to what is know as "society". Thus they free themselves from former ties and affiliations.

In this statement of the case I hope I am not pessimistic or too general. Above all, I desire not to appear unjust. Indeed, I have the experience of a number of parish priests to confirm me in the belief that I am not guilty of exaggeration. Again and again they have had to deal with Catholic women, ambitious socially, who excused their almost complete association with Protestant women, on the ground that there were no Catholic women with whom they could associate on terms of equality.

It is not an easy problem to right this condition. It will prove largely a question of changing a point of view. An

insistent preaching of the democracy of our religion, wherein is no aristocracy except the aristocracy of goodness, will prove helpful in the course of time. I say in the course of time, for no sudden, overnight change of front in this long-established, complacent outlook may be expected. A society for married women to which all are urged to belong, no matter what their wealth or their work, will prove a practical leveler. Meetings should be held from time to time in which Catholic association will help people to forget all accidental distinctions which may arise from wealth, name, or position. Therein the wife of a carpenter should be made to feel she is not out of her sphere if she sits beside the wife of a senator or a bank president.

The parish priest will render an equally effective service to this massing of forces if he induces every young, unmarried woman of his parish, no matter how wealthy her father, or how high his business or political position, to become a member of a Young Ladies' Sodality. This, again, will not prove so easy as it seems. Pride of position, the distinction of aloofness has an insidious charm. Our convent-educated girls who return to their parish after four or five years' absence at a fashionable Sisters' boarding school, will be found among those who prefer to be alone and therefore of the select. It will be hard work to break down this snobbery of caste, this pride of position, this unmannered aristocracy of wealth. But time, even where lines are drawn fastest, will gladden one with the sense of accomplishment. If one is not quite borne down by first discouragements one must surely advance later on.

The results will prove very gratifying indeed. The girl of the factory, of the store, of the office will experience a sisterhood of Catholic life with the girl who has "finished college" and now drives her own "electric". The girl who does housework will come into relationship, will brush skirts in a sense, with the girl who has her room put in order for her and her food cooked. The working girl will feel less the sense of her dependence, will have a deeper love for the Church that levels and equalizes. Incidentally, it will help her to have less bitter views about the "idle rich". The educated and society-inclined Catholic young lady will probably be surprised to note how much of goodness and native refinement and attractive gentleness find flowering and fruitage in the heart of the girl who works for a living.

A good priest is the priest of all, rich and poor, educated and unlettered. He will best serve the Church, he will best serve his people, particularly the women of his flock, if he sets himself to the task of pulling down the barriers of caste within the Church. Among society women of the world, God knows, there are arrogance and superciliousness and pride of position and the vulgarity of parade, and a total want of inwardness and spiritual seeing. There should be no room for these in God's Church. She is the one fold—for all the flock.

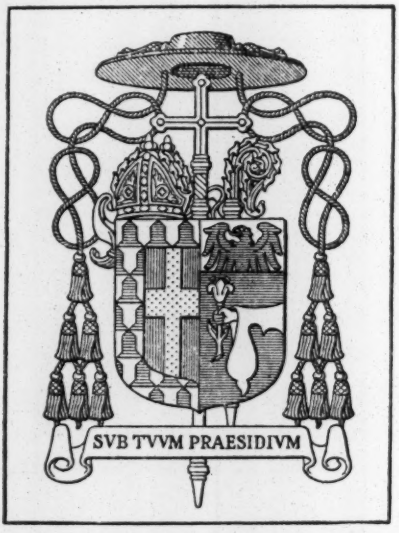
P. J. CARROLL, C.S.C.

South Bend, Indiana.

RECENT EPISCOPAL ARMS.

I. ARMS OF THE BISHOP OF LAFAYETTE.

Two coats impaled. A: Gules, a cross or and a bordure vair (See of Lafayette). B. Azure, a dexter forearm issuing from the sinister flank, vested in a maunch and holding a lily leaved



and stalked, all argent; on a chief of the last a demi-eagle issuing of the first (Jeanmard). The arms of the diocese are those of the family of Motier de La Fayette slightly modified:

the gold charge on the ancient French coat is a single diagonal gold stripe, or "bend", which, for the diocese, has been changed into a gold cross. On the Bishop's impalement, the forearm and hand symbolize his name, Benjamin ("son of my right hand", i. e. fortunate, as the Patriarch named his youngest born), and the lily is in honor of Our Lady, the Bishop's patron. The demi-eagle, in chief, symbolizes St. John, the family patron of the Jeanmards, and is arranged on the shield in the same manner as on the arms of the Holy Father, to whom the Ordinary owes his episcopate.

II. Arms of the Bishop of Seattle.

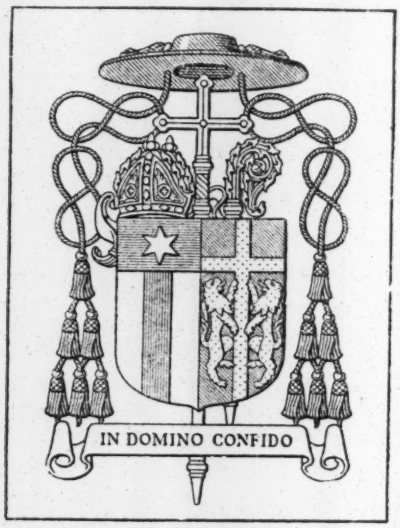
Two coats impaled. A: Argent, a pile from base throughout gules, and, over all, between three crosses bottonny-fitchy, two bars, all counterchanged (See of Seattle). B: Azure, from the lower sinister flank a vested forearm issuing, grasping a sword in pale, accompanied in chief by two serpents pale-

ways embowed all argent (O'Dea). The diocese, in the State of Washington, has as a striking physical feature Mount Ranier rising to a great height in its centre; furthermore there have been three See cities, Walla-Walla, Nesqually, and Seattle. The basis of the diocesan arms is the familiar coat of George

Washington—a silver shield with two red horizontal stripes across the centre and three red mullets in chief. First, the pile, representing Mount Ranier, has been added, reaching from the base to the top of the shield; then the mullets have been replaced by three small crosses with staked shafts, so disposed that one comes at the foot of the mountain; and while the characteristic "Washington" coloring of red and silver has been carefully retained, it is now necessarily "counterchanged" in the charges. The Bishop's impalement is a somewhat simplified version of the O'Dea family arms, from a very interesting eighteenth-century print in his possession.

III. ARMS OF THE BISHOP OF LINCOLN.

Two coats impaled. A: Argent, a pale gules; on a chief azure a star of six points argent (See of Lincoln). B: Vert, a long-cross throughout, supported by two lions counter-

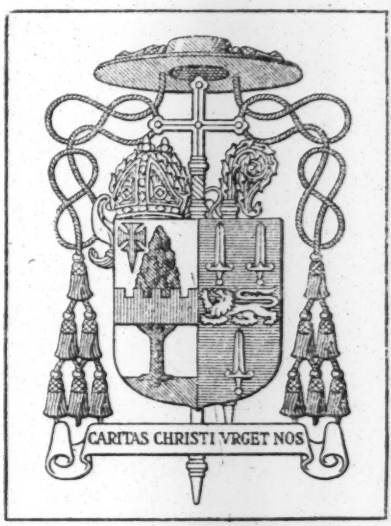


rampant, all or (O'Reilly). The arms of the diocese are an heraldic abbreviation of the arms of the Union which Abraham Lincoln preserved; with a star added, in chief, in honor of Our Lady, Patron of the Cathedral Church. On the arms of the Union, the thirteen stripes quite arbitrarily represent the thirteen original states: on the diocesan arms the three stripes may

also, no more arbitrarily, be held to symbolize the Blessed Trinity, the central one red—the color of the Most Precious Blood. And the star above is of six points, for Our Lady, to avoid any confusion with the more usual five-pointed star of a single State. The Ordinary's arms are based on the old O'Reilly coat in which the two lions hold up the bloody hand of Ulster; here, however, they support, instead, a Latin cross.

IV. ARMS OF THE BISHOP OF BOISE.

Two coats impaled. A: Argent, a tree on a terrace vert, debruised by a fess embattled gules, and in dexter chief a cross



patty-fitchy of the last (See of Boise). B: Azure, a lion passant between three swords erect argent (O'Gorman). The diocesan arms are imitative in design, though not in coloring, of the arms of Leo XIII who erected the See. Obviously the name "Boise" (wooded) calls for at least a tree: and the fess, which in Pope Leo's arms is plain-edged, is here crenellated on the top, like a city wall. For the Pecci comet a small cross has been substituted, its fitched point suggesting somewhat the lines of the original comet-tail. The Bishop's arms are the O'Gorman family coat, in which the three swords have a faint, but quaintly characteristic, heraldic allusion to the "gore" part of the name.

PIERRE DE CHAIGNON LA ROSE.

IRREGULARITAS EX DELICTO.

Qu. During last summer vacation I had with me a young cleric who belonged to a Western diocese, but whose parents formerly lived in this parish where, since their death, he enjoys the accustomed hospitality. On occasion of a solemn funeral which obliged me to send to the neighboring town for the priest who was to act as deacon, the seminarian told us that in the diocese for which he was studying he had acted as deacon at a solemn Mass, the subdeacon being a fellow student of his; and that neither of them had been tonsured. He added that at the same time he had preached a sermon which had previously been delivered in the seminary and had been approved by the rector.

On my asking him whether he did not think that such an act was calculated to make him incur ecclesiastical irregularity, he argued that he had acted on the urging of the pastor, who thought it was all right, provided he did not wear stole and maniple; that, anyhow, it was a case of necessity, and that only the temporary vacancy of the bishopric at the time had prevented the regular ordinations from taking place which might have made our young seminarian a deacon.

Was I right in assuming the young man to have been irregular; or were the reasons of the pastor sufficient to permit the student to act as minister at the solemn Mass, even though he did not assume the maniple and stole?

Resp. The majority of theologians would in all probability absolve the youth from the penalty of irregularity, for the reason that the seminarist in question, not being tonsured, was a layman, whose act, though it appeared to be a "usurpatio ordinis sacri," was not such in reality and with malice prepense.

Apart, however, from the incurring of an impediment that would prevent advancement to sacred orders without previous absolution or dispensation, the act was a flagrant abuse calculated to lower the dignity of the sacred ministry, and had no palliation in the reasons given by the pastor. The act may constitute a grievous sin according to the degree of contempt with which those who were responsible set aside the ordinances of the Church; and the Ordinary, Bishop or Administrator, would be justified in punishing by suspension or privation of benefice any one to whom the blame is attached.

MARYKNOLL MISSION LETTERS.

A few months ago — September 7, 1918, to be exact — four priests left the American Foreign Mission Seminary (Maryknoll), at Ossining-on-Hudson, New York, for China.

They were the Rev. Thomas F. Price of North Carolina, founder of *Truth*, superior of the group; the Rev. James E. Walsh of Cumberland, Maryland, alumnus of Mt. St. Mary's College, Emmitsburg; the Rev. Bernard F. Meyer, alumnus of St. Ambrose College, Davenport, Iowa; and the Rev. Francis X. Ford, of New York, alumnus of the Cathedral College of that city. Fr. Price was ordained from St. Mary's Seminary, Baltimore, in 1887. The others are the first fruits of the American Foreign Mission Seminary, Maryknoll.

The field assigned by the Sacred Congregation of Propaganda to the American Foreign Missions is a portion of the province of Kwangtung, west and south of the capital, Canton. It skirts the South China Sea for a distance of about a hundred miles and extends north to the West River. There are over a million people in this sector, and several important towns.

Protestant missions are well established in some of these centres, but Catholic activities, for lack of men and means, have practically ceased there in recent years. Some hundreds of the faithful, however, are known to be scattered over the district; and the few buildings, erected largely with their generous coöperation, remain for the most part intact.

The organizers of Maryknoll ascribe largely to American priests, under God, the success which has until now marked its development, and we believe that the occasional appearance in these pages of such letters "from the front" as these which follow will win for Maryknoll the good will and practical coöperation of many who have not yet been put in touch with the American Seminary for Foreign Missions and its work.

TWO LETTERS FROM THE REV. FRANCIS X. FORD, A.F.M., TO THE MARYKNOLL COMMUNITIES.

About 2000 miles S. W. of Frisco
Sept. 26, '18.

Whoever wrote

> Ye ho, my lads, the wind blows free,
> A pleasant gale is on our lee,

never crossed the Pacific. I try to sing it in the stateroom, but it falls flat; outdoors is a dead calm, nary a whitecap. Occasionally a seal (rarely; in fact only twice) poked his nose up at us, and porpoises looped the invisible loops, and to-day smaller flying fish about the size of robins scurried along by the ship's nose, but the whole thing reminded me of the Vénard College[1] pond. I am disappointed. I expected three weeks of sea-sickness and had only forty hours. When we first quit the Golden Gate, I offered up my involuntary fasting for the conversion of the crew and passengers, but we have had only

[1] The Preparatory School for Maryknoll.

some newly-weds tell us they are Catholics. Everyone else is "jolly British," and that is about all.

Outside of a score of U. S. Marines, shipped for Honolulu, and this couple, the passengers are either Protestant missionaries with their families or European office-holders in the Orient. The first seem scandalized at our smoking, the latter shock us—, so I am beginning to feel that we are the only sane ones on board. Fr. . . . likes to retreat to a corner of the smokingroom for private prayer and rest, but yesterday a party of these Chinese-port-dwellers, women and men, after downing an appetizer at the bar, quietly sat beside him and lit cigarettes.

The days go by unvaryingly on this schedule; morning prayer, meditation, Masses, an hour's wait, breakfast at eight, broth at 10, dinner 1, tea at 5, supper at 7, and Rosary at 9. I'm having a "swell" time; the sea has robbed me of only four meals and a quarter-master promises fair weather all the way, though I expect to be excused for a meal or two near the rough coast of Japan.

The soldiers so far have been our only parishioners (except a Protestant minister once); but Mrs. J. promised yesterday to rise to the occasion. We are obliged to have Mass early, as the dining-room, which opens onto the Social Hall, where we set up our altars, is ready for the passengers at 7.00 a. m.

Fr. Price and Fr. Meyer are busy transferring innumerable valuables and trunks to the floor below. The state-rooms down there are so close to the water in this little shell of a boat (14,000 ton) that the portholes must remain closed at night. A Baptist missionary doctor from Ningpo and his wife are exchanging rooms with Fr. Price. She is very old and sickly and needs the fresh air, so the Doctor asked us to exchange. He said he chose us from all on board (most among them are Protestant ministers) because Catholic priests had always been good to him in China and he was on friendly terms especially with the Sisters at Ningpo. He also is the regular physician for some Catholic school.

Yesterday two of the men on board, laics, said they prefer China to any other place. We tried to analyze the why of it and they finally admitted it was because servants were so cheap and so faithful.

Tokyo, Japan, Oct. 15, 1918.

It seems good to be a Christian in Japan. I don't know how to explain it, but I can realize our Lord's hunger for souls, after walking through Tokyo. Can you place yourself in a city of two million and realize that there is hardly a Christian in it? I am afraid I am going to ramble somewhat, but honestly I am worked up about it. Fr. Price finds here just now only filth and dirt and reeking smells and immodesty, and he is yearning for China (which may be worse, for all we know), but it is all an inspiration for me. I would like to work here all my life. I hate to think of leaving it all to save others. It is like ignoring the first drowning man simply because there is another further on in the same condition.

If you never felt an attraction to the pagans, you will get it here. There is so much need of Christian influence that it calls out the best that is in you. The few Christians that are here are splendid specimens. At my first Mass in Japan, Sunday, 14 October (at the Cathedral in Tokyo), I had a good-sized congregation (about 100). The men predominate in this parish and at the Communion two of three railfuls were men. Two of the churches in Tokyo have the same curious proposition, two men to one of the "devout sex". There were six Europeans (all received Communion), among them being the Belgian and Italian Ministers at the Imperial Palace. Tokyo has few Europeans: the whites stay at Yokohama; and as we go north they will be less and less.

I am afraid that if I wish to be coherent I must adopt the encyclopedia style, viz. take items *seriatim*.

Priest's house. Fr. Steichen (pronounced Station): he is from Luxembourg; a quiet, refined scholar, talks clear English and insists on the need of Americans for foreign mission work in Japan. He edits two monthly magazines in Japanese. This current issue treats of such questions as, "The Morality of Japanese Women", "The Need of Social Reform among the Japanese Working-classes", "The Memoirs of a Seventy Year Old Japanese Christian", "The Tercentenary of the Franciscan Embassy from the Pope to Peking", "The Origin of 'Mysterium Fidei' in the Words of Consecration", "Is the Assumption a Dogma?" The other magazine is more of a devotional monthly, containing meditations and prayers,

with two or three pages of news from America and Europe. Both are illustrated and the few cuts are well printed; but, owing to the high cost of copper plates, Fr. Steichen can afford very few pictures. I suggested his getting "cuts" from American Catholic papers, but he thought the postage would be prohibitive.

To give you an idea of the simplicity of missioners' lives: remember that both Yokohama and Tokyo get imported foods from America and Europe, yet outside of bread (baked in Japan of American flour, 5c a loaf) and coffee for breakfast, they live mostly on native foods, curry and rice, and beef (of the "precipice" variety).

It is pitiable to see these old priests, the relics of a strong clergy before the war, trying to do the work of young men. At Yokohama Fr. Evrard was in bed with a sprained ankle; he lay on a bed with two blankets over him and one for a pillow, feeble even when strong, seventy-four years old and has been fifty-one years on the mission. His only assistant is Fr. Pettier, seventy-five years old and fifty years on the mission, almost blind because of a cataract on his eyes. He was eating his *breakfast* at 3 o'clock in the afternoon, as he had been a little sick that morning. His meal was a piece of bread and a slice of cheese. We wore our overcoats and shivered, yet there was no sign of a fire in the damp house. At Fr. Steichen's, where we are staying two days, conditions are similar, though everything is clean and neat. He is a younger man (fifty-eight). My room (where Fr. Superior slept last year) contains a Y. M. C. A. bed, two chairs, a water-pail and basin, a table, "candlestick," and a tiny strip of carpet. The little candle is the sole light. As he gets up at 5 and goes to bed at 9, the occupant uses very little artificial light. I sometimes thought that missioners were "drawing the long bow" when picturing conditions, but here at least, in Japan, they live very simply and they don't seem to realize they are missing anything. They chuckle so often at their ability to buy bread that they forget such a thing as milk exists. Outside the port cities even bread is impossible, though, strange to say, Japan does not know what "war bread" means, and the few who use it are free to eat it wholewheatedly.

The churches are neater inside than most American buildings, and very quiet. No dust or dirt is allowed to remain on the floors, as the people squat on the floor during services. There is no standing around. The native straw slippers or wooden miniature stilts are tucked away in the vestibule and scores come and go noiselessly. At the Gospel not a sound is heard as they rise from their kneeling position and stand in stockinged feet. They recite, simultaneously with the movement of the Mass, a Japanese translation of the Collects, Epistle, Gospel, Offertory, etc., and as Japanese has no tones (unlike Chinese), it is a solemn *recto tono*. I am afraid that I scandalized them by my rapid reading of the Missal until I realized they were accompanying me. Japanese takes a little longer than Latin to express any idea. Of course, we all offered our Masses for the conversion of Japan. I stuck in a little afterthought that God would hasten the day when Maryknoll would work in Xavier's land.

Fr. Steichen was pleased with our working knowledge of his book *The Christian Daimyos in Japan*, and opened up on the historical facts of Christian Tokyo. Fr. Spenner of Yokohama is also an authority on historical Japan from a Christian point of view (such is the Jesuits' praise of him), while Fr. Steichen is digging up old records and patiently tussling with floods, typhoons, huge fires, and a rapidly growing city in an effort to locate some of the scenes of early martyrdoms. Fr. Spenner says that the Imperial authorities are gracious in their efforts to find historical documents for him.

By the way, the only literature professors in the Imperial University are four Catholics—Fr. McNeil, S.J. (a Baltimorean), for English; Fr. Hoffmann, S.J., for German, Fr. Heck, S.M., for French, and Brother Walter (from Indiana). The Brothers of Mary conduct *The Morning Star School*, which has 5000 boys; the Jesuits have organized the beginning of a University with 100 pupils (German is the language of the classes!); and the Sisters of St. Maur teach 1,000 girls in their school and High School. Very few if any of these pupils are Catholics. In fact, religion is taught only after school hours and then only to those who ask for it; but all the priests here are agreed that the breaking-down of prejudice among the Japanese, due to stupid complacency in their backwoods meth-

ods of living, is a necessary step in preparation for the happy day when Japan, humiliated, perhaps, by defeat in war, will be less condescending in accepting Western ideas, religious as well as merely utilitarian.

Propaganda seems to be confined in Japan to this indirect method of school work. Formerly, like the Athenians when it was a novelty to hear their language spoken fluently by a foreigner, they listened to the missioners, but apathy has struck them deaf and converts are almost none, except in Nagasaki where generations of Catholic blood tell in their favor. Protestantism here, according to both the Jesuits and Marists, is purely philanthropic and begets a tribe of *soupers and suckers*, mostly in the intellectual line, eager for a smattering of English. Most of the boys I talked to (fully twenty) knew a word or two of English, though Fr. McNeil (S.J.) said that the training given to-day by Japanese in the schools is very shallow. A short course in a foreign language, a few months in America or Europe, and then the young "Jap" comes back to teach his more simple-minded brethren. They have done away too quickly with their European professors.

We saw Tokyo as few outsiders see it, under the experienced eye of missioners. Fr. Hoffman, S.J., took us through Shiba, Azabu, Akasaka, Yotsuya, Kojimachi, Koi shikawa, Hongo, Shitaya, Neno Park, Kanda, and Nihonbashi, leaving only three or four districts unseen. We squeezed and pushed through side streets and alleys so successfully that for five hours we saw no European face except our guide's. Murray's *Handbook on Japan* will tell you some of what we saw, but it mentions no fleas or smells. Toward evening, as we grew tired and hungry, the smells were overpowering, but an ocean breeze sprang up and relieved me from a really embarrassing sensation.

There were many types of "Jap": some almost ruddy and clear-skinned; others biliously yellow; some with unmistakably Chinese suggestions and many with a touch of Russian shagginess. Their speech reminds one of Polish, with *sh*, *K*, and *A* predominating, and seems soft and smooth.

As to morality, the Jesuits called our attention to the fact that externally the "Japs" are less given to flaunting immorality than the whites of Europe or of America. Person-

ally I remarked no " flirting " in the streets; in fact, the woman is so despised in Japan (according to Fr. Steichen) and marriage is so unsentimental that no courting is ever done.

The Japanese dress is surprising. Many wealthy men walk the dirt-laden streets clothed and reclothed in layers of silk (not so glossy as American manufacture). All, however, are bare-armed, their loose-sleeved " kimonos " leaving their arms exposed to the chilly October winds. The student class, distinguished by the fact that they wear pantaloons (wide-legged affairs) and a peculiar biretta-like cap, are neatly dressed, usually in subdued colors. The carpenters and small shopkeepers (their number is legion) shed one or more of these outer garments and usually wear only tight-fitting drawers and a soft cloth coat; but as we go down (or up) the scale to the push-cart men and sampan boat-dwellers we get closer to the mere necessaries of civilization, some wearing simply a loin cloth hanging in front over another one tightly bound around the waist. I saw only three boys entirely naked, one of them shoveling coke from a river boat; but the shocking part of it all perhaps is that no one seems to mind how much or how little he is dressed, and the Broadway of Tokyo will have men working side by side, one almost entirely nude, another revelling in two or three garments. Some of the tradesmen wear picturesque gowns that take you back to Shakespeare's "Jobbo" or the grave-digger—a medieval shirt-like effect, usually blue, with the hieroglyphics stating the wearer's peculiar trade or his master's name painted in huge characters on the back and front.

My candle is beginning to sputter and my eyes are bulging.

Did I mention that the altar boys shamed me in my recollections of my boyhood serving Mass. They are silent, attentive, calm, almost solemn in their dignified offices, and clear-toned in their Latin. They surpass the noisy, eye-roving youngsters of the U. S.

You see from this how much I have fallen in love with Japan. Hitherto I have even prayed that I would never be sent to Japan, as I had such a dislike of her people; but I take it all back. They may be disgusting, as much in their pride as in their filthy streets and wretched living conditions, but they need Catholicism with a vengeance before other influences

with flattering overtures in educational attractions spoil them for God.

We pump every priest dry as to methods and opinions, but it is hard to put these in writing at short notice.

Fr. Spenner is a Godsend to American missioners. He actually took us to Tokyo, left for Yokohama for Sunday's Mass, came back at 10.00 and saw us safely in the hands of the Jesuits before leaving us.

The Jesuits devoted all day Sunday to us, with Fr. Steichen as an additional soothing spiritualizing influence in the morning and evening. The East seems to have a warm welcome for Maryknollers everywhere. We know you're praying for us. Frs. Walsh and Meyer left us Sunday to go to Osaka and Kobe. They leave Kobe Monday, 15 October for China.

Greetings from Japan,

FRANCIS XAVIER FORD.

[TO BE CONTINUED]

QUESTION AND ANSWER FORM OF CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

The question raised by Father Kelly in the January number of the REVIEW about the question-and-answer form of catechisms amounts to this: Which is the more effective way of teaching any branch of knowledge to children, to proceed from the abstract to the concrete or the reverse? No pedagogical work that I have seen advises the teacher to begin with general statements and go on to throw mental light upon particular statements by means of the knowledge conveyed by the general statements. The reverse is the method learned by teachers in all normal schools. Now, the question-and-answer form imposes the former method as the only right one, though it is in fact the wrong method.

A scholarly friend tells me that the question-and-answer form was first introduced in the sixteenth century. He saw six hundred different catechisms in the National Library of Paris, all in that form and all dating from that century.

The Scholastic Philosophy was then on the wane. Otherwise its teaching about the origin of ideas would have prevented the pedagogical mistake in catechetics. "Nihil est in

intellectu quod non fuerit in sensu." I have seen this Scholastic dictum quoted in Latin by the present professor of Education in the University of Manchester, England, J. J. Findlay, in a work on pedagogy, in confirmation of the method he there teaches. People who have no knowledge of pedagogy easily imagine that all a teacher has to do is to make children understand doctrinal propositions by explaining the words. But the children in most cases have not even the ideas expressed by the words, and if that Scholastic dictum is well founded it is a a psychological impossibility to place a new idea in the mind of a child by means of a definition. You ask a child: What is a Sacrament? The child gives the definition in the words of the book. So far the child has no real knowledge. You then begin a series of definitions by explaining the words of the definition. It is all a purely intellectual process, away above the child mind. This is the method which the question-and-answer form of text-book imposes, and against which trained teachers of to-day are rebelling.

The grammar text-book I had to learn at school was the kind which began each part with a definition. For years it was all a mystery to me. When, later, I examined a more recent grammar text-book which introduced each part by concrete examples and led gradually to the definition, I recognized at once the immense superiority of this method.

But cannot the teacher use this method with a question-and-answer text-book? No, not as a rule. No doubt exceptions there are; but the labor is great, and the trained teacher often infers from the form of the book and from remarks of visiting priests that pedagogical methods are not for use in teaching religion.

TEACHER.

UNDERSTANDING THE SANCTITY OF THE MARRIAGE STATE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Talbot Smith's paper on "The Promotion of Marriage" in the February number of the REVIEW is stimulating. As he says, there is a lack of appreciation of the divine institution of marriage among the older people, who prevent or dissuade their children from getting married, and among the

young, who ignore the noble destiny and vocation as well as the sacred obligations of the marriage state. But is the blame for this condition to be laid solely or even mainly upon parents and children, so much a prey to the secular spirit that surrounds them? The Canadian immigrants are not so badly tainted by their surroundings, although they come largely from a country where divorce and the limitation of families have been the rule among the dominant classes in city and country since the days of Napoleon. The evil which Father Smith cries out against to-day might have been prevented if the warning, and efficient zeal to back it, had come from a thousand pulpits twenty-five years ago.

I do not write, however, to blame our predecessors of the Clergy. The thing is to do, and do now what we can, teach in the measure of our opportunities, with the Bishops as urging and controlling guides.

In a parish where I labored some years ago, the pastor had grouped the congregation into married men, married women, and young men and young women. Each of these divisions formed a Sodality to which he himself gave a monthly conference on the duties of their state. He reserved the talks to these four classes to himself, saying that our Catholic people preferred an older priest to talk to them about such duties, no matter how delicately they were touched upon. I know from my intercourse with the young men of the parish how much they valued the pastor's directions. There were no mixed marriages in the district, and I heard many a suggestion from the older folks to their sons to look for a wife among the regular and devout communicants rather than among the pretty frequenters of the evening "sociables." I have followed my old pastor's plan and consulted him about matters of this nature ever since I left him. He told me that he himself had adopted the Sodality system with the monthly conferences, because he had seen the good effects of it in his earlier days when he was a frequent visitor at the Redemptorist church in a city where the plan was instituted by the German Fathers. I have sometimes wished our Bishop would talk to the priests on these subjects at the diocesan conferences, for I am getting "mixed" marriages from my neighbors, which alliances might have been prevented.

PATRITIUS.

INTRODUCTION OF THE FORTY HOURS' ADORATION INTO THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his interesting article on the above subject, in the January issue of the REVIEW, Father Beierschmid, C.SS.R., attributes the inauguration of the "Quarant' Ore" to the saintly Bishop Neumann of Philadelphia, dating the introduction to the year 1853 or 1854. May I submit that the same devotion was introduced and has been in regular practice since 1843 in the Convent of St. Mary-of-the-Woods, Indiana. The Sisters' chapel served at the time also as the regular parish church of the district. In the diary of that noble pioneer of religious activity, Mother Theodore Guérin, who came to America in 1840, the fact is recorded that by order of Bishop Celestine de la Hailandière of Vincennes, the "Quarant' Ore" was to be celebrated in 1843 and "the same for every succeeding year, by order of Monseigneur". Probably the Eudist Fathers, whom the Bishop had brought from France, and to whom he intrusted the direction of the Sisters of Providence, together with the pastoral work of the outlying district, gave occasion for the celebration of the devotion, which was of course observed in France and Italy.

S. T. INDIANAPOLIS.

FRAUDULENT STATEMENT AND INSURANCE.

Qu. I wish to have your opinion on the following case. A woman joins a fraternal organization as an insurance member. The organization makes fifty-six years the maximum age for admission to its insurance privileges. The woman, in this case, is fifty-eight years old, though she looks younger, and is generally believed to be about fifty-five. She, however, gives her age as fifty-six and is accepted. She argues that the company fixes the maximum age at fifty-six because if they accepted older members the amount paid in premiums before the death of these members would not be sufficient to carry the risks on all the members insured; but, she says, she is really healthier than many who are younger than she is, and so the organization would not suffer any loss on her account. The misstatement of her age is for the benefit of her children, whom she is bound to protect. Therefore she sees nothing wrong in the whole affair. Is she "possessor malae fidei"? She tells all this in confession after

she has received absolution. Is the confession good, and the absolution valid?

Resp. This contract is evidently fraudulent, and consequently invalid. If the woman persists in carrying it on, and if the insurance company pays the value of her policy to her children after her death, the company will be actually cheated. It will be compelled to fulfill a contract that it did not intend to make. We need not here enter into the question whether the children would be allowed to retain the proceeds of the policy in case the mother should live long enough to pay into the treasury of the company as much premium money as the company receives from the average person whose age is fifty-six years. All that we have to consider is the morality now of attempting to continue the fraudulent contract, and so continuing to deceive the company. Evidently and very obviously this is not lawful; for no one has a right to continue the deception of another in an onerous agreement.

The fact that the insured person seems likely to live as long as would a person of the age which the company supposes the former to be, has nothing to do with the question. The terms of the contract are the decisive factor, and these involve fraud on the part of the insured person. That fraud will continue as long as the contract remains in force. The company does not wish to insure persons fifty-eight years of age, and may not be compelled by deception to do so.

Therefore the woman should give up the policy, or allow it to lapse, forthwith. Nor does it seem that she has a valid claim to a return of the premium money that she has already paid in; for since the beginning of the insured period she has been protected by the fraudulent contract. Had she died during that time, her children would have received the value of the policy. Of course, the question might have been raised in that event whether the children were permitted to receive the money. If it were raised, it would have been decided in the negative by any intelligent moralist; but the children would have been permitted to retain the amount of money that their mother had paid in as premiums. If the children actually kept the value of the policy, the premiums paid in by the mother would evidently have been offset by the benefits

received by her children. Since we do not know whether the children would have refused to accept the value of the policy had the mother died before the present time, we are justified in concluding that the company has all the time hitherto been carrying the risk involved in the contract as it stood. Therefore the premiums already paid are merely just compensation for that risk.

Of course, it is unfortunate that a woman in these circumstances cannot take advantage of this sort of fraternal life insurance, but that misfortune is not one that can be lawfully charged up to the insurance company and its members. They do not wish to assume the burden, and they are under no obligation to do so.

Since the woman appears to have been in good faith, her confession is valid; but the confessor is obliged to set her right at the first legitimate opportunity.

RESPONSES AT END OF GOSPEL AND EPISTLE.

Qu. What is the authority for omitting the singing of "Laus tibi, Christe" and "Deo gratias" after the Gospel and Epistle in the High Mass and "Missa cantata"? They are recited at the Low Mass; why omit them in the more solemn service?

Resp. There seems to be no explicit authority. The Rubrics, however, indicate all the responses that are to be sung by the choir, and among these there is no mention of the "Laus tibi, Christe" and "Deo gratias". It is inferred, therefore, that these responses are to be recited by the ministers or servers and not sung by the choir.

THE SACRAMENTALS.

Qu. In reading Titulus VIII, "De Sacramentalibus" in the new Code of Canon Law, it occurred to me that, since the Church has established the Sacramentals, it would be within her province to commit the administration of them to any of her members, even to lay people. I know that, as Canon 1146 expresses it, "Legitimus Sacramentalium minister est clericus". But this is a positive enactment. Speaking of the more solemn blessings and consecrations, are episcopal and sacerdotal Orders necessary *ex voluntate Christi* for the valid administration of them?

Resp. Theologians define Sacramentals as " Res quaedam aut actiones ab ecclesia institutae et consecratae ad quosdam effectus, maxime spirituales, producendos ". As the institution of them, so the valid administration of them, depends on the authority of the Church. Theoretically speaking, the Church could have committed the administration of the Sacramentals, or of some of them, to persons who are not in Holy Orders. But, in practice, the Church has reserved the valid performance of these functions to clerics. In regard to consecrations and blessings, Canon 1147 explicitly ordains that episcopal or sacerdotal Orders are a requisite for the valid performance of them. In a wider sense of the word Sacramental, it is made to include the taking of Holy Water and other actions of the kind. These, of course, are legitimately and validly performed by the laity themselves, although the attachment of the spiritual effects to these actions is traceable to the act of blessing, which is performed by a priest or bishop.

ABBREVIATING PSALMS AT VESPERS.

Qu. Is it ever allowed to abbreviate the psalms at Vespers, that is, to sing only a few verses of each psalm and close with the " Gloria Patri ".

Resp. This practice, now fortunately obsolete, is expressly forbidden. In 1882 a Dubium was proposed to the Sacred Congregation of Rites in these terms: " Potestne tolerari praxis quae invaluit in quibusdam ecclesiis, ut in Vesperis decantentur aliqui versus ex omnibus vel aliquibus psalmis Vespertinis, ceteris amissis ". To this the answer was returned: " Negative; et inducta praxis omnino eliminanda ". (Decree n. 3539, ad III.)

CASE OF MASS STIPEND.

Qu. I would like to get your opinion on the practice of those priests who get from their parishioners every year a list of deceased relatives and friends, and promise to say a Mass every week for the souls of those on the list. The result is that, although only some fifty-two Masses are celebrated, the amount offered is sometimes three or four hundred dollars. Is not this trafficking in Mass intentions, and therefore forbidden?

Resp. There is no injustice done, so long as there is a clear understanding on the part of the contributors. In the February number of the REVIEW we referred to the opinion of Sabetti-Barrett, who says of a similar practice, "Non est improbanda". As we remarked before, the people as a rule understand the terms of the implicit contract, and regard the contribution as being, in part, a gift to the pastor.

THE "VENI CREATOR" BEFORE THE SERMON.

Qu. What is the authority for singing the "Veni Creator" before the sermon at High Mass? As you know, the practice varies in this country. In some places it is sung; in others it is omitted. And when the question comes up for discussion, there are some who say it may be sung, and some who hold that it is forbidden. What I want is a reference to some authority.

Resp. There is no authority for singing the "Veni Creator" immediately before the sermon at High Mass. Neither is there any explicit decree or rubric forbidding it. Those who disapprove the practice, however, find some support in what appears to be well warranted inference from the Rubrics. In the first place, the Rubrics prescribe the recitation of the "Munda cor meum" before the Gospel, and this is taken to be an invocation intended for the preacher as well as for the celebrant or deacon who recites or sings the Gospel. "Annuntiare evangelium" is, indeed, a time-honored expression to signify the function of preaching. In the second place, rubricists, such as Wapelhorst,[1] simply declare, "Concio infra missam habetur post Evangelium", without any mention of the "Veni Creator". Some years ago there was mention of an answer of the S. Congregation which was understood to place official disapproval on the singing of the "Veni Creator" before the sermon. The REVIEW, however, pointed out[2] that there is nothing official about the answer in question. It is not a *Decretum generale* and is not recorded in the Authentic Collection of Decrees of the S. Congregation of Rites.

[1] "De Munere Concionandi", in *Compendium Sacrae Liturgiae*, p. 510.
[2] Vol. XV, p. 432, and Vol. XLIX, p. 109.

DISTRIBUTING BLESSED ASHES ON SUNDAY.

Qu. Is it permitted to distribute on the Sunday after Ash-Wednesday the ashes blessed on Wednesday to those who were unable to attend on a weekday? This is customary in some localities.

Resp. The question has frequently been discussed in these pages, whether the custom may be approved by which persons who attend the blessing and distribution of ashes on Ash-Wednesday take a portion of the blessed ashes home, to be distributed to those who were unable to attend. The custom, we thought, may be tolerated provided the pastor take precautions against any abuse of the privilege, especially against the superstitious use of this sacramental. But to postpone the distribution until Sunday or to hold a supplementary distribution on Sunday seems to us to be entirely opposed to the spirit of the liturgy. The Church, indeed, sanctions the transfer of the solemnities of a feast to the Sunday following, but an observance like that of Ash-Wednesday is not a feast, and in our opinion would be exceedingly out of place on that day. We can only express the hope that the localities in which the practice is said to be customary are very few.

PLAYING THE ORGAN DURING CONSECRATION, ETC.

Qu. Here are a few questions about which, I dare say, you have been consulted before. But they are constantly coming up and many of your readers, I am sure, would appreciate an authoritative answer.

1. Is the practice of playing the organ softly during the Consecration and during the blessing at Benediction forbidden, and by what authority?

2. Is it ever allowed to accompany the priest at the altar during the Orations, Preface, etc.? Please cite the authority.

3. How far is it binding on the ordinary choir to sing the "Proper" of the Mass? In small churches, as you know, it is next to impossible to have a choir that can do more than sing the "Kyrie", "Gloria", "Credo" and Responses.

Resp. These questions have been discussed in the REVIEW and there are, so far as we know, no new regulations in the matter. To meet the not unreasonable request of our correspondent we shall take the questions in order and cite the authorities in each instance.

1. The practice of playing the organ softly during the Consecration, and *a pari* during the blessing at Benediction, has the express approval of the *Caeremoniale Episcoporum*, which says (I, 28, 9), "Ad elevationem SS. Sacramenti pulsari potest organum graviori et dulciori sono". "Quiet and devotional" is a felicitous rendering of the Latin phrase describing the music appropriate for these solemn moments.

2. The better practice is to omit the organ accompaniment to the Orations, Preface, etc. This is inferred from the passage in the *Caeremoniale Episcoporum* (I, 28, 9) in which are enumerated the parts of the Mass at which organ accompaniment is permitted. There is no mention there of the Orations, etc. This is confirmed by Decree n. 4009 of the S. Congregation of Rites, which considers the Dubium, "An in cantu Praefationis et Orationis Dominicalis, quoties missae decantantur, organa pulsari queant?" S. Congregation answered, "Obstat *Caeremoniale Episcoporum*, Lib. I, cap. 28, n. 9, quod servandum est".

3. The S. Congregation of Rites (Decree n. 3365, ad VII) declares that both at Solemn High Mass and *missa cantata* the choir should sing the Gradual, Tract, Sequence, Offertory, Benedictus, and Communion.

THE "LAUDATE DOMINUM" AT BENEDICTION.

Qu. Is the "Laudate Dominum" of obligation, after Benediction, or can a hymn in the vernacular be substituted?

Resp. Wapelhorst[1] says, "Psalmus *Laudate Dominum* vel hymnus aliudve conveniens cantari potest". The prescriptions for the Benediction of the Blessed Sacrament are not so strict in the matter of excluding the vernacular as are those which relate to High Mass, Solemn Vespers, etc. Benediction belongs more to the devotional exercises and in them greater latitude may be said to prevail.

BENEDICTION WITH CIBORIUM.

Qu. On page 80 of the January number of the REVIEW is the following: "After all, the giving of Benediction with the ciborium

[1] *Compend. Liturgiae Sacrae*, p. 348.

is the exception: Benediction with the ostensorium, the rule". This seems contrary to Canon 1274: "In ecclesiis aut oratoriis quibus datum est asservare sanctissimam Eucharistiam, fieri potest expositio privata seu cum pyxide ex qualibet justa causa sine Ordinarii licentia; expositio vero publica seu cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum solemnia et ad Vesperas; aliis vero temporibus nonnisi ex justa et gravi causa praesertim publica et de Ordinarii loci licentia, licet ecclesia ad religionem exemptam pertineat".

Resp. The Canon in question does seem to contradict the statement made in the January number of the REVIEW. Our reference, however, was to the custom prevalent in the United States, which is based on the concession so generously and wisely granted by our Bishops to have Benediction with the ostensorium instead of the less impressive Benediction with the ciborium, for which the permission of the Ordinary is not required. The Second Plenary Council of Baltimore decreed: "Ut solemnis Sanctissimi Sacramenti expositio et benedictio, consueto ritu stricte observato, in omnibus nostrae dictionis ecclesiis et in sacellis monasteriorum et communitatum religiosarum, saltem quandocunque debita cum solemnitate fieri poterit, singulis totius anni Dominicis diebus, festisque de praecepto, vel festis etiam primae et secundae classis non de praecepto semel tantum in die dari possit. Per octavam vero Corporis Domini licebit eam solemniter fieri tum in Missa Solemni tum in Vesperis, Benedictione iterato data. Licebit insuper solemnem Benedictionem dare bis in hebdomade tempore quadrigesimali, singulis pariter diebus S. missionum tempore, in festo Sanctissimi Cordis Jesu, et ubicunque fit devotio Quadraginta Horarum; et in aliis diebus ab Ordinario designatis. Quod si ordini alicui religioso vel societati S. Sedes aliquid amplius indulserit, illud omnino incolume esse volumus". According to the general law, then, Benediction with the ciborium would be more common, since it does not require episcopal sanction; but in view of the liberal concessions made by the Ordinaries in the United States, our statement remains true, that "The giving of Benediction with the ciborium is the exception; Benediction with the ostensorium, the rule".

BURIAL CUSTOMS.

Qu. There are two matters about which I would like you to give an authoritative decision. The first is the manner in which a deceased priest should be "laid out" at the funeral obsequies. There is a discrepancy of customs in regard to the color of the vestments, and the practice of placing a chalice in the deceased priest's hands is commended by some and condemned by others.

The other matter, a curious question, to be sure, was discussed recently in my presence. It is the alleged ancient practice of orientating the graves in the Christian cemetery so that the bodies face East. Is there any sanction in Christian tradition for this curious custom?

Resp. In regard to the first question Father Nainfa in his *Costumes of Prelates* (pages 155, 156) has this to say. "The law of the Church is that a dead ecclesiastic should be laid out vested in the insignia of the office or dignity which he held while living; but this principle must be rightly understood. As the priestly or episcopal character is what is most important in the person of an ecclesiastic, and, according to the teaching of the Church, is destined to last forever, the law is that the body of a dead priest or bishop should be dressed in his sacerdotal or episcopal vestments. There are, indeed, exceptions, but in this case they can be said to confirm the rule. By sacerdotal or episcopal vestments we mean such ornaments as the prelate or priest should put on while preparing for the celebration of Solemn High Mass, which is the greatest act that a prelate or priest can perform. These vestments should be of purple color. Therefore, the body of a deceased priest will be vested in his ordinary cassock; amice, alb, cingulum; purple maniple, stole, and chasuble; shoes will be put on his feet and the biretta on his head. A prevailing abuse consists in placing a naked chalice between the clasped hands of the deceased; this is indeed a touching symbol, but such practice should not be retained; the chalice being necessarily placed perpendicular to the body, such a disposition looks very awkward and unnatural; and, moreover, it is opposed to the spirit of the Church to expose sacred vessels—especially the chalice—to the public gaze; finally, the Church directs that a crucifix be placed between the hands of the deceased ecclesiastic."

To this description of the liturgical requirements in the laying-out of a deceased priest only one exception may be made. Cardinal Gennaro [1] is of the opinion that the practice of placing a chalice in the hands of a deceased priest may be tolerated. He quotes Decree n. 2915 of the S. Congregation of Rites, "Tolerandam esse [consuetudinem] utpote antiquitati conformem" (ad IX).

The custom of orientating the bodies of the faithful, lay and clerical, in the grave, with the head to the West and the feet toward the East, is well attested by ancient authorities and modern historians. Hornstein in *Les sepultures* (Paris, 1868) says: "Rien de plus avéré que la haute antiquité de l'orientation des tombeaux" (p. 102). One reason for this custom was the belief, to which Bede bears testimony (*In Marcum XVI*, Lib. IV, tit. V), that the body of Christ in the tomb lay with the head to the West. Another reason was that the feet of the faithful should be placed to the East so that on the day of the Resurrection they shall rise, facing the East, from which Christ, the Conqueror of Death, shall appear. Mabillon (quoted by Hornstein, *ibid.*) considers that the custom of orientating the bodies of priests, abbots, and bishops to face the West or the door of the church is a modern abuse against which, he declares, he has more than once protested.

SERMONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Appreciating that much has been said and written on the subject of sermonizing, it would be folly for me to try to add anything to what has been very ably and lucidly discussed in the past, beyond some personal impressions gathered from observation and experience.

There are various kinds of preachers; and the sermons vary accordingly. There are orators in the real sense, and "orators" in no sense. There are instructors who instruct, and those who rather "distract." There are the talkers who say something, and those who say little, if anything. There are the declaimers and elocutionists who act and perform, and there are those who prefer the milder, more conservative and sub-

[1] *Quistioni liturgiche*, p. 336.

dued manner of speech and delivery. To be sure, there are many other kinds, yet each has his own idea of how to act the part, more or less. And all are regarded or disregarded accordingly.

It matters less what method of preparation and manner of delivery we adopt, provided there is preparation and there is attention to the manner of delivery which one adopts.

"Qui ascendit sine labore, descendit sine honore." Never was truer word spoken. Some preachers without a doubt descend ingloriously and without honor, but with much injury done to God and His holy religion and no good accomplished for the patient victims of his every Sunday "babblings and laughable harangues."

Nevertheless many inquiries are made from time to time as to what is the matter with our seminaries. We ask why they do not turn out men who are better preachers, etc. Is the trouble with the seminary at all? If the men religiously lived up to what they received in the seminary; if they put into practice the valuable suggestions made, then might we expect to find the remedy more easily, for, although we might not have a priesthood of silver-tongued orators, we should have men who at least would be able at all times to use better judgment and retain the faculties of a "balanced mind" and guarded speech. The trouble does not appear to rest with the seminary, but with the man himself after he leaves the seminary. What responsibility might be attributed to the seminary for a man who openly boasts, as I have heard him boast, that he never knows what he is going to preach about until he has read the Sunday gospel. He then chooses his text and, to take his own words, "fires away." Who is responsible for such a preacher? Common sense tells us that such a one, unless he is divinely inspired—and we do not think he is or can be—certainly never preaches.

The majority of American Catholics may not be college-bred, nor even graduated from the common school for that matter; but just as they are able to discern between what is good and what is bad, sensible or nonsensical, so they can distinguish between a good sermon and its opposite. The people do not look for grandiloquence and learned discourse.

It goes without saying that the priest above all, everywhere and at all times, should be a gentleman. This is a caution to the sensational preacher and to such as consider it a duty to reveal the scandals of the parish. The danger that lies in such "scandal sermons" is that they are liable to become really scandalous. The priest of sound judgment never cares to indulge in such talk unless it becomes absolutely necessary and only on rare occasions. The people are more than eager to hear something about God: who He is, what He did, what He had to say, and what He expects from us as His creatures and children. There are thousands of themes most appropriate and the priest who finds it difficult to choose is really to be pitied. The priest who so far forgets himself as to become abusive, offensive, and even undignified in manner and choice of language in the pulpit is a subject of pity. At such times he is entirely out of order. The people think so and say so. We sometimes hear of the so-called "plain talks" given Sunday after Sunday. Thank God that there are few who indulge in this kind of preaching. Questions of sex morality and the like are safe only in the hands of the most careful and circumspect men. Calling things by their right name with no regard for the place or respect for those present, young and old, is an abomination. Still there are some who even to-day sicken their people by their utter disregard of all common decency.

There is yet one other kind of preacher, the politician in the pulpit. If there is one thing that the laity resent, Catholics as much as non-Catholics, it is to hear politics from the pulpit. Most of us are careful in this regard, and the political preacher among our priests is happily rare.

We can dispense with oratory; but we need men of common sense and sound judgment to counterbalance the circus performances of delegated "preachers of the word," who bring humiliation and ridicule to the greatest institution on earth!

It matters little, therefore, how we prepare, as far as method is concerned, or what is our manner of delivery, provided we give our subject reverent thought and study. Proper choice of our subject, with adequate knowledge to be gained by a certain amount of study, with prayer interjected, will make a sermon appropriate and fruitful, and remove every danger of

leaving ourselves open to harsh, and frequently just, criticism. The simpler our language, the plainer our thought, the clearer will the whole sermon be, and the better the people will like it; and the more good it will do them. Let us say well what we have to say in the shortest possible space of time.

PRAEDICATOR VERBI.

WHAT IS THE PRESENT STATUS OF AMERICAN PASTORS?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February number of the REVIEW one of our Bishops who signs himself "Consul" ventures the opinion that the new Code has not changed the status of our parish priests, and that consequently they are not bound by the obligation of saying Mass *pro populo* on Sundays and holidays of obligation according to Canon 466. He thinks they are still *quasi-parochi,* and as such obliged to offer the Holy Sacrifice for their flock on a few festivals of the year enumerated in Canon 306. This Canon, however, speaks exclusively about pastors in vicariates, not in dioceses, and it would seem that if our rectors have not automatically become *parochi* by virtue of Canon 216, they are to-day what they were before, "Vicarii Ordinariorum, ad eorum nutum amovibiles," and under no obligation of justice to say Mass for their people at any time. In spite of "the unanimous conviction among canonists" this latter view still seems to me the most plausible. As late as 28 June, 1915, when the new Code must have been quite ready for the printer, the S. Consistorial Congregation declared (*Acta Ap. Sedis,* Vol. VII, p. 380) that the decree *Maxima cura* about the removal of parish priests did not apply to the removable rectors in the United States, because these "ex taxativa Concilii Plenarii Baltimorensis II et III lege juri antiquo adhuc subsunt, et habentur qua Ordinariorum Vicarii ad eorum nutum amovibiles." And the same decree further says: "Denique in facto re perpensa, consideratum est in pluribus, amplissimis et non semper ad unguem ordinatis Americae dioecesibus eam esse rerum conditionem quae non raro impedit quominus ipsa procedendi ratio in decreto *Maxima cura* statuta applicetur." Thus the Holy See, only two years before the promulgation of the new Code, not only declared that the

removable rectors in the United States were then to be considered only as vicars of the bishop, but also virtually asserted that in many of our dioceses the existing conditions were such that the rules laid down for *parochi* could not be applied there.

If it be said that the Code of 1917 has superseded the decree of 1915 and has actually made our rectors canonical pastors, in spite of the so recent assertion of the Holy See itself that in many places the existing conditions made this impossible, we call attention to Canon 192, § 3, which treats of deprivation of office and states that one holding a removable office can be deprived of it without any legal formality, except when the office is that of a removable *parochus*, in which case the regulations of Canons 2151-61 are to be followed. And right here Cardinal Gasparri's footnote quotes the decree of 1915 for the United States, thereby intimating that it is still in force and that therefore our ordinary rectors are still only the vicars of the bishops and *amovibiles ad nutum*.

The Rev. Chas. Augustine, O.S.B., in his Commentary on the New Code, Vol. VII, p. 166, adopts this view and says that our removable rectors must still "be regarded as the vicars of their Ordinaries and hence are *amovibiles ad nutum*;" in other words that they are not canonical pastors and hence are not obliged to say Mass *pro populo*. What the same learned canonist says in explaining Canon 451 (pp. 513-14) and Canon 466 (p. 551) seems hard to reconcile with the view he so plainly expresses here and for which he cites that same footnote of Cardinal Gasparri's.

It can not be denied that the conditions in many places in this country are such as to render the establishment of canonical parishes impossible. Some priests have charge of large missionary districts, with perhaps several chapels, but no parish church for the whole district, without a fixed support, and without any kind of stability or permanence. Yet they hold their charge under the same title as pastors of better organized localities; and where to draw the line?

It is indeed to be hoped that the question as to the present status of our American pastors and missionaries which, we understand, has been proposed to the Holy See, may receive a speedy answer.

ALEXANDRIA.

SEPARATING FORM AND MATTER IN BAPTISM.

Qu. The Catholic way of administering Baptism is to pronounce the form while one is pouring the water. Many sects, such as the Mormons, Baptists, and others who use immersion, immerse the candidate immediately after they have pronounced the form. Supposing the form to be correct, does this separation of matter and form, if it be separation, invalidate the sacrament, or may, in spite of it, the two be considered as one morally inseparable act?

Resp. Even if the mode of separating matter and form in the Sacrament as above indicated may, under given circumstances, be considered as morally one act, the S. Congregation of the Holy Office has, in an answer to the question proposed by the Vicar Apostolic of Abyssinia (2 May, 1858), decided that such administration is to be considered invalid or doubtful, and that in the case of admission to the Catholic fold, baptism would have to be administered anew *sub conditione*.

In practice it is to be remembered that the ceremony of Baptism by immersion is in many sects considered to be the same as St. John the Baptist performed, and not the sacramental Baptism of Christ. Hence the proper intention of doing what Christ or His Church intends is wanting in such cases. Protestants in general incline to the belief that faith in the recipient of Baptism is the saving element; that this faith exists before Baptism is received by the adult; and that Baptism itself is merely an initiation rite without any sacramental virtue. The subject has been thoroughly discussed in the REVIEW. (Cf., *inter alia*, Vol. XXVIII, pp. 461-466; 565-568.)

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Authority of the Douai Version of the Bible.

I. What is the Douai Version? The term Douai Bible is now a blanket-name, used to cover the original edition of this English translation of the Vulgate, and all following revisions of the same.

1. *The Original Douai.* To meet the needs of English Catholics, the faculty of the English College at Douai, in Flanders, undertook a translation of the Latin Vulgate. This is the only Authorized Version for the Latin rite. The Council of Trent decreed:

> That this ancient and Vulgate edition, which has been approved by long use in the Church throughout so many centuries, should, in public lectures, disputations, sermons, and expositions, be held to be authoritative; and that no one, under any pretext, should make bold or presume to reject it.[1]

By this decree, the *magisterium extraordinarium* has infallibly made the Latin Vulgate to be the authoritative Biblical text for the Latin rite; just as the infallible *magisterium ordinarium* has, by centuries of use, made their various ancient and vernacular versions — the Peshitta, for instance — to be the authoritative text of Scripture for the Oriental rites.

It would be against this decree of Trent to reject the Vulgate; to throw out any book, which it canonizes; or to cast aside any part, which certainly was meant by the legislator to be an integral part of that time-honored version.

It would not be against the decision of Trent to depart from a reading of the Vulgate, and give preference to the original text, as did St. Jerome shortly after issuing his translation;[2] nor to attempt to show that the inspired Word is better preserved in the Old Latin, Syriac, Coptic, or other ancient translation, than it is in the Vulgate.

[1] Sessio iv, *Decretum de editione et usu sacrorum librorum*, 8 April, 1546.

[2] Cf. "Is the Vulgate the Work of St. Jerome?" ECCLESIASTICAL REVIEW, October, 1918, pp. 431 ff.

Trent did not enter into the question of the original text of Scripture; made no mention of the Oriental, ancient versions; and selected the Vulgate as authoritative, "among the *Latin* editions which are in use". The Old Latin text was not then in use; hence it was not in the mind of Trent to legislate against this excellent witness. What Latin editions had Trent specially in mind? Most likely that of Erasmus;[3] and the corrupted translations of parts of Scripture which were current in the Latin works of Luther and the Reformers.

To give to the people this authorized Vulgate, in an English form, was the purpose of the Douai professors. The translation was done mainly by Dr. Gregory Martin, an Oxford scholar; his work was revised by Thomas Worthington, Richard Bristowe, John Reynolds, and William Allen.

In 1582, the New Testament was published at Rheims, whither the Douai faculty had been forced to move. The Old Testament, in two small quarto volumes, was issued at Douai, in 1609-1610. No edition of the complete Douai Bible has appeared since 1728. The last Catholic edition of the Rheims New Testament is that of 1803.

2. *Challoner's Douai.* To make the English Bible more readable to Catholics, Bishop Challoner got out three editions of the New Testament, in 1749, 1750, and 1752; and one edition of the Old, in 1750. His various editions of the New Testament often differ from each other. In the third edition, there are more than two thousand variations from the second. This Challoner's Douai is the basis of Canon Haydock's Bible, 1811-1812; and of the numerous editions of the Scriptures in English which have been gotten out in England, Ireland, and the United States, for the use of Catholics. Newman deemed that Challoner's work was "almost a new translation". Wiseman said, it was "an abuse of terms" to call it the Douai version.

3. *Kenrick's Douai.* If Challoner's translation should not be called by the name of Douai, much less so should that of Archbishop Kenrick. This excellent English version of the Sacred Scriptures appeared from 1849 to 1860. The complete work never reached a second edition, though the New

[3] Basle, 1516.

Testament was again printed,[4] a year before the death of Archbishop Kenrick. This is a pity. For the scholarly notes and readable English of Kenrick's Douai make it the best English translation of the Vulgate that could be commended to the laity.

II. Authority of the Douai Version in the United States. There is current an opinion that, as the Latin Vulgate, by general legislation of the Church, is the authoritative version for the Latin rite; so the Douai version, by particular legislation, is the exclusive and authoritative English translation of the Bible for the United States. A study of the history of such legislation will clear up any doubts that may exist in this matter.

1. *Witness of the Second Plenary Council.* The legislation of the Second Plenary Council of Baltimore in regard to Sacred Scripture is taken up chiefly with a summary of the Tridentine decrees about Biblical interpretation and the authority of the Latin Vulgate. In the end the Council urges the shepherds of the flock in the United States to be on their guard against the use of Protestant Bibles by the laity:

> Let them keep from their sheep the Bibles which have been corrupted by non-Catholics; and allow them to feed only upon the unadulterated food of the Word of God by means of approved versions and editions. Therefore we decree that the Douai version, which has been received in all the churches whose faithful speak English, and was by our predecessors rightly decided on for the use of the faithful, should by all means be retained.[5]

The purport of this chapter is that of the general legislation of the Church. The Vulgate is the authoritative Latin version for the Latin rite. The faithful should be protected from corrupted and adulterated versions, like Luther's and the King James. The laity should use only those editions of the Bible, which have been approved by competent authority.

In the light of this warning against the menace to faith, which the use of Protestant Bibles undoubtedly would be to the laity, is to be understood the decree that "the Douai version, which has been received in all the churches whose

[4] Baltimore, 1862.

[5] *Concilii Plenarii Baltimorensis II, in ecclesia metropolitana Baltimorensi, a die vii ad diem xxi Octobris, A. D. 1866, habiti, et a Sede Apostolica recogniti. Acta et Decreta.* Tit. I, Cap. 3 (Baltimore: Murphy, 1868), pp. 14-15.

faithful speak English, and was by our predecessors rightly decided on for the use of the faithful, should by all means be retained." Not against any use the laity might make of the Latin Vulgate, or the original text, or any approved vernacular translation; but against their employment of Protestant Bibles, did the Council decide upon the retention of the Douai version. It is for the laity, and not for the priesthood, that provision is here made.

This was the mind of the *Sacred Congregation de Propaganda Fide* in its approval of the above decree. The congregation writes to Archbishop Spalding:

> The Sacred Congregation desires . . . to say . . . that, in view of the grave danger that Catholics of the United States make use of Bibles which have been corrupted by heretics, the recognition of the Douai English version seems to be opportune; and that, although the Holy See is averse to the fixing of such versions by its approval, yet you will accomplish a purpose which is both useful and in keeping with the will of the Council of Baltimore in 1858, if theologians, skilled in Biblical science, be set aside for the work of comparing not only the various editions of the Douai version, but also other English versions (if there be any besides the Douai) done in a Catholic spirit, . . . and the correction of said Douai version be undertaken. For if this new edition leave nothing to be desired, it may be hoped that the bishops of other dioceses will gradually approve thereof; and so it will come to pass that, when the matter is brought up at another plenary council, this will merit to be approved, to the exclusion of other versions, for the common use of the faithful.[6]

In the foregoing approbation, the following items are to be noted:

1°. The occasion of this "recognition of the Douai version" is the "grave danger that Catholics of the United States make use of Bibles which have been corrupted by heretics". There is no question of the use that priests may make of either the original text or of translations of the Bible "done in a Catholic spirit."

2°. This provision is temporary. The hope is expressed that, under the direction of the Metropolitan of Baltimore, Archbishop Spalding, who was Apostolic Delegate to the Coun-

[6] *Instructiones S. C. de Prop. Fide*, 24 Jan. 1868, I, 3°. Cf. op. cit., pp. cxxxix f.

cil, a body of theologians, skilled in Biblical science, will undertake the correction of the Douai version. This correction is to be made, after the comparative study of the various editions of the Douai and of any other Catholic versions of the Bible there may chance to be. Whether or not this corrected Douai "be approved, to the exclusion of other versions, for the common use of the faithful", is a matter to be decided by a future plenary council.

3°. The Holy See calls attention to its custom of approving no vernacular translation of the Bible, except the Vulgate, for the Latin rite. Hence it merely says that "the recognition of the Douai English version seems to be opportune" for the laity. The issuing of a new and corrected edition of the Douai will be both "useful and in keeping with the will of the Council of Baltimore in 1858." The acceptance of this new Douai is left to the individual bishops, and to a future plenary council. That is to say, the whole matter of the opportuneness of a uniform English translation of the Bible for the laity in America is not one that the Holy See directly decides; it is left to the hierarchy of the United States.

2. *Witness of the Third Penary Council.* The prudence and foresight of the Holy See were effective. As time went on, the bishops of the United States gave less and less heed to the importance of a uniform edition of an authoritative English translation of the Bible. They became gradually satisfied with the general legislation of the Church, whereby the Vulgate was decreed to be the authoritative version of the Latin rite, as an ample provision to meet the exigencies of the Church in America. Archbishop Spalding selected no body of exegetes to make a comparative study of existing Catholic translations of the Vulgate into English; and the hope of a corrected and uniform Douai version failed of accomplishment.

During one of the preliminary, private sessions of the Third Plenary Council of Baltimore, a bishop again brought up the matter of an authoritative English translation of the Bible. He was answered that the issue had been discussed at great length in the previous Plenary Council; and that nothing had come of the discussion. A motion was made to close the question; but was defeated by a vote of 38 to 28. The version of Archbishop Francis Patrick Kenrick was praised by some; and a new edition, in more handy format, was urged.

Archbishop Peter Richard Kenrick, of St. Louis, said that his brother's version was a revision of the Douai; and offered freely to yield all copyright, if a new edition were projected by the Council. And here the matter ended.[7]

The decrees of the Third Plenary Council seem of set purpose to omit all mention of the Douai version. The study of Sacred Scripture is referred to in legislation about seminaries, the examination of the junior clergy, concursus, theological conferences, parochial schools, and preaching; but not a word is said in regard to an authoritative English version. The Vulgate is taken for granted as the authoritative Biblical text.

The joint pastoral letter, which the assembled prelates sent to their clergy and laity, has the following words:

> We hope that no family can be found amongst us without a correct version of the Holy Scriptures. Among other versions, we recommend the Douay, which is venerable as used by our forefathers for three centuries, which comes down to us sanctioned by innumerable authorizations, and which was suitably annotated by the learned Bishop Challoner, by Canon Haydock, and especially by the late Archbishop Kenrick.[8]

Here the name Douai is as usual a blanket-name to cover the original Douai, and the revisions of Challoner, Kenrick, etc. To give a fair instance of how the various editions of the Douai differ, we open the original, first edition, of that translation at random; we fall upon the beautiful Messianic Psalm 21; and compare therewith the revisions of both Challoner and Kenrick:

Douai: 2. God my God haue respect to me: why hast thou forsaken me? far from my saluation are the wordes of my sinnes.

3. My God I shal crie by day, and thou wilt not heare: and by night, and not for follie unto me.

4. But thou dwellest in the holie place, the prayse of Israel.

5. In thee our fathers haue hoped: they hoped, and thou didst deliuer them.

6. They cried to thee, and were saued: they hoped in thee, and were not confounded.

7. But I am a worme and no man: a reproach of men and outcast of the people.

[7] *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, A. D. 1884 (Baltimore: Murphy, 1886), pp. lxvi f.

[8] Op. cit., pp. xc f.

8. All that see me haue scorned me: they haue spoken with the lippes, and wagged the head.[9]

Challoner: 2. O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

3. O my God, I shall cry by day, and thou wilt not hear me: and by night, and it shall not be reputed as folly in me.

4. But thou dwellest in the holy place, the praise of Israel.

5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

6. They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.[10]

Kenrick: 2. O God my God look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins.

3. O my God, I cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me.

4. But Thou dwellest in the holy place, the praise of Israel.

5. In Thee have our fathers hoped; they hoped, and Thou didst deliver them.

6. They cried to Thee, and they were saved: they trusted in Thee, and they were not confounded.

7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

8. All they that see me laugh me to scorn: they shoot out the lip and wag the head.[11]

One might go through these three editions of the Douai, and select passages that are very much more at variance than the above. But any random selection will show that there is a variance between the Douai, Challoner, and Kenrick; and that the Third Plenary Council of Baltimore, in its pastoral—and more especially in its decrees—was not so concerned as was the Second Plenary Council to have a uniform and authoritative English translation of the Latin Vulgate for the United States.

Before leaving this question of the authority of the Douai version among the laity of the United States, we call attention to two facts.

[9] Doway: Kellam, 1610.

[10] Baltimore: John Murphy, 1899.

[11] Baltimore: Murphy. No date given either of publication or of *imprimatur*.

First, the Third Plenary Council, in its pastoral, recommended, for the use of the laity, especially the revision of Kenrick.[12] Yet since the appearance of that pastoral, Dec. 1884—in fact since the issue of Kenrick's second edition—[13] this excellent translation of the Vulgate has not been on the market. We except only the late reprint of the Psalms.[14] This fact is indicative of the freedom that our hierarchy leaves to the laity in the matter of authorized Catholic translations of the Bible.

Secondly, Fr. Nicholas Nilles, S.J., of Innsbruck, in his *Commentary on the Third Plenary Council of Baltimore*, notes that its pastoral manifestly has nothing to do with the use that the laity may make of the original text of the Bible or of any of the ancient versions; but speaks of English translations, from which harm may come to the faithful, unless the laws of the Index be observed.[15] The mind of the Council was merely to insist upon existing general legislation of the Church in this matter of vernacular translations of the Bible.

From this study of the history of the attitude of the hierarchy of the United States toward the Douai version, it is clear that, in this matter of an authoritative English translation of the Bible, the particular legislation of our two plenary councils has not superadded to the general laws of Trent and of the Roman congregations.

The Vulgate remains the only authoritative version for us of the Latin rite. We may follow the custom of continental Europe, if we wish to do so. There the preacher first cites the Vulgate and then translates into the vernacular. What matters it that the people do not understand Latin? The good effect is that the priest is forced to know his Latin Vulgate, in order to be able freely to quote it. This quotation of the Vulgate by preachers also makes for continuity of the only authoritative Biblical version of the Latin rite.

WALTER DRUM, S.J.

Woodstock College, Maryland.

[12] 1849-1860.

[13] Baltimore, 1862.

[14] Baltimore: Murphy. No date.

[15] *Commentaria in Concilium Plenarium Baltimorense Tertium.* Pars I (Innsbruck: Rauch, 1888), pp. 155 ff.

Criticisms and Notes.

A COMMENTARY ON THE NEW CANON LAW. By the Rev. Charles Augustine, O.S.B., D.D., Professor of Canon Law. Volume II. Clergy and Hierarchy. B. Herder Book Co., St. Louis, Mo., and London. Pp. 592.

Interpretations of the Code of Canon Law are welcomed by bishops and priests at this time, and whilst the ECCLESIASTICAL REVIEW from the outset took pains to gather together in a volume the sum and substance of what really matters in this field, and gave to its readers the expositions of capable canonists in so far as these were in position to decide critical points not reserved to the special Commission appointed for the official interpretation of the Code, the subject still awaits further light in its application to local or national practice.

Father Augustine has undertaken to comment on the Code in the manner of a professor of Canon Law who not only wishes to make his students understand its meaning, but who is anxious to influence their action in its observance. He therefore takes the matter part by part, and after giving the Latin text explains it in English, by reference to recognized authorities on ecclesiastical law, and to the official or semi-official declarations of later date. The author displays a wide reading in all the pertinent fields that border upon his topic as well as in the immediate province with which he deals. If somewhat discursive in style, he shirks no labor to confirm his conclusions by reference to erudite sources. And for the pupil in the class the style is probably the one to be preferred to the strictly didactic method of the ordinary textbook of Canon Law. Much of the volume is of course simply translation of the text of the canons; and herein the author serves no doubt a large class of readers.

The present book is the second of the series, which will presumably comprise seven volumes. It deals specifically with clerics, not including religious, who are treated separately in the Code, and will, together with the part "De Laicis", in all probability cover another volume. We have, then, in these pages a full treatment of what concerns the clerical state from the time of incardination to the exercise of jurisdictional power in the Supreme Pontiff. The duties, rights, and privileges of the pastoral office, the functions of the various Congregations, the proceedings of Plenary and Provincial Councils, the charges of curial and diocesan officers are discussed in harmony with traditional law and authoritative interpretation. Whilst in many matters there may be a considerable difference of opinion regarding the application of positive law to traditional practice, we should

hardly endorse such an expression as the following: "Diocesan Synods, having gone into desuetude, and for other reasons, examiners are now also selected outside the synod". Diocesan synods may, owing to present conditions, which are largely of the missionary kind, be held at longer intervals than in populous districts; but we trust they are not to be considered in desuetude.

The typography and general make-up of the volume are excellent.

ETUDES BIBLIQUES. Le Sens Du Christianisme d'apres l'exegese Allemande. Par le P. M. J. Lagrange. Paris, J. Gabalda. Pp. 355.

German exegesis has shared the fate of German philosophy; it has come to be utterly discredited in the circles of its former enthusiastic admirers and imitators. We do not regret this, for we have always strongly opposed the ritualistic tendencies in Germany as well as anywhere else. Also, it must be remembered, the Catholics of Germany have vigorously fought against infidelity within their own borders and have thus to an extent counteracted the poison diffused by their fellow-countrymen. To hope, however, that with the overthrow of German philosophy and exegesis, rationalism is definitely dethroned, is hoping too much.

Father Lagrange, of whose superior scholarship nothing need be said to the initiated, gives us an excellent survey of German rationalistic exegesis and its destructive influence. It is a sad picture of great strides in the wrong direction, of herculean efforts utterly wasted. From the times of Luther to our own, this weary work was carried on with a persistence and a devotion, indeed, worthy of a better cause. There is one consolation, that such gigantic work of negation bears within itself the seeds of its own undoing. Incidentally, and this Father Lagrange generously admits, much material has been unearthed and brought to light, which can and will be utilized in the cause of truth. Thus, these misguided, diligent laborers (for they hardly deserve a better name) have not slaved in vain; but others shall reap where they have sown. This is the nemesis of all purely negative work.

The gist of German rationalistic exegesis lies in its endeavor to disprove the Divinity of Christ. The formidable instrument in this impious warfare has been the so-called higher criticism with its subjective criteria. Much aid has been afforded by the current theories of evolution, which the German rationalists put to good use in their determined effort to deprive Christianity of its divine character. Their display of learning has dazzled many, and, unfortunately, our own American Biblical scholars have become strongly infected by the rationalistic virus. If the general disrepute into which German

rationalism has fallen will help the scholars of the whole world to emancipate themselves from rationalism, this will, indeed, not be one of the least blessings of the war. Sane books like the one before us will contribute much toward this consummation. The aim of the author is primarily expository; but rationalism need only be shown as it really is and as it works itself out in its absurd consequences to appear in its utter untenability. The volume is a valuable contribution to modern exegetical literature and deserves thoughtful reading. Every page bears the earmarks of true scholarship, and the tone is throughout irenical and conciliatory. C. B.

THE BEDROCK OF BELIEF, THE FOUNDATIONS OF RELIGION. By William R. Robison, S.J., Professor of Theology, St. Louis University. B. Herder Book Co., St. Louis and London. Pp. 212.

We have here the completion of a trilogy of doctrinal works which in respect to logical sequence, strength of argument, lucidity of statement, and attractiveness of form, possesses a high degree of distinction and merit. In the order of deduction the present work stands first in the trilogy. In the order of induction it stands rightly here in the last place. The Church is a visible and ubiquitous fact. Its constitution and its history prove it to be (a) "Christ's Masterpiece". This was established in the first volume of the series. Christ's life, character and message reveal Him to be (b) "God's Only Son". This was established in the second volume. In the third, the volume before us, we are invited to inspect (c) "The Bedrock of Belief", the very bases of all religion. Religion is considered first as (1) "a fundamental fact", a necessary and universal phenomenon in the life and the history of man. Religion is the moral inter-relation between God and man. Hence God (2) as the "Alpha and Omega", as well as (3) the "Lord of the Universe" exists and is knowable as a personal being. Man, the other term of the religious relation, having been created (4) "just a little less than the angels", is in virtue of his spiritual and intellectual nature capable of knowing, and in virtue of his freedom capable of voluntarily carrying out, that relation. Moreover, there is (5) a "bond between heaven and earth", the moral law, which obliges man to recognize and to fulfil the duties involved in that same relation. Lastly (6), "the sanction of that law is unto life everlasting", the obligation imposed by the religious elements of the natural law is of eternal consequence. The figures here bracketed designate the titles of the present lectures, and these in turn lay bare the rational foundations of religion, and the bedrock upon which rests faith, "the substance of things hoped for, and the argument for the things that appear not".

The foregoing lines will of course be familiar, especially to those who are versed in apologetics. Nevertheless they are filled out and illustrated by Father Robison so attractively that the exposition of the subject cannot fail to interest while it instructs. Like wisdom itself: *Non habet amaritudinem conversatio illius nec taedium convictus illius, sed laetitiam et gaudium.* The trilogy which the volume thus happily completes is indeed a welcome addition to our popular apologetical literature.

THE NEMESIS OF MEDIOCRITY. By Ralph Adams Cram, Litt.D., LL.D. Boston, Marshall Jones Company. 1918. Pp. 52.

While statesmen and generals are feverishly working at the problem of making "the world safe for democracy", the reaction of their efforts comes in the form of the problem how to make "democracy safe for the world". And who shall say which of the two problems is the graver, the more perplexing, and the practical solution of which is the more far-reaching and penetrating in its consequences? For, after all, democracy will make its way, whether it find itself in a perfectly safe world or not; but the world will feel itself badly off if it have to protect itself against an uncontrolled democracy. Now, democracy will be uncontrolled and uncontrollable if it be devoid of leaders. This ought to be a truism, an axiom. And if it were not, the experience of history demonstrates it unequivocally. Give the *demos* power and let them have no sane and competent leaders and you let loose the cyclone. The Servile wars of ancient Rome, the peasant uprisings in the Germany of Reformation times, and the Reign of Terror of the French Revolution bear unmistakable testimony to this. Nor need we go to the past for an object lesson. The spread of anarchism in Europe to-day and the mutterings of the storm that threatens to leap the oceans and swoop upon English America of the North, as it has already begun to do upon Spanish America of the South, are witnesses that need no summoning from afar. Democracy without sane leadership must spell destruction for itself and for the civilization wherein it reigns.

It is the aim of this brief essay on the Nemesis of Mediocrity to prove that the world to-day is devoid of really great leaders. This is one of those "revelations" which have been lit up by the lurid flames of the war. Men are crying aloud, as never before, for guides, interpreters, leaders. And yet there is none to answer, in any category of life, issuing out of any nation (p. 2). This is a serious charge to make and will undoubtedly be questioned by many, whether because they like it not, or because, having other standards to measure leadership, they believe that they can disprove it by facts against

which there is ratiocination. On the other hand, Dr. Cram carries his lantern and his measuring-rod into the fields of war, the cabinet, religion, philosophy, and education, and finds that not only has the type of leader discernible in even a generation ago — the man who, having first seen beyond the obvious, drew others after him by force of vision and will and personal quality—disappeared, but we now behold the group and the super-group, which we call the mob, create their leaders in their own image and out of their own material.

It is obvious to reply that we are too near the present. "I have made a list," says our author, "of men who were living in 1880, all of whom were great captains, and who would be accepted by all as leaders of men; there are sixty of them, and I can add another hundred of only a little less eminence, but whose claims some might contest. All of these hundred and sixty 'immortals' had died before 1905, and I challenge anyone to fill a tenth of the places they left vacant with the names, unknown in 1880, of men whose claim can be unquestioned."

It may of course be urged that the leadership has not been lost but only changed in direction; that the leaders are now to be found in the ranks of applied science, of industrial exploitation and organization, of high finance and economic efficiency. We have our Edison and Marconi and Krupp; Sage, Rockefeller, Morgan, Carnegie, and the great Hebrew financiers of Europe; our Ford, Harmsworth, Hearst; the packers of Chicago, the mill magnates of New England, the coal and iron barons of Pennsylvania. This contention may be admitted—"the leadership exists, and it *has* changed direction; the point is, however, that this leadership, while it may conceivably supplement that of an earlier day in other fields, may, under no circumstance whatever, be assumed to serve as a substitute."

The lack of intellectual and moral leadership is easily traceable to the current system of popular education, which our author does not hesitate to style the worst ever devised as a character-builder. "Secularized, eclectic, vocational and intensive educational systems do not educate in any true sense of the word, while they do not develop character but even work in the opposite direction. The concrete results of popular education, as this has been conducted during the last generation, have been less and less satisfactory both from the point of view of culture and that of character, and the product of schools and colleges tends steadily toward a lower and lower level of attainment. Why anything else should be expected is hard to see. The new education, with religion and morals ignored except under the aspect of archeology; with Latin and Greek superseded and all other cultural studies as well; with logic, philosophy and dialectic abandoned for psychology, biology and business administration . . .

this new education was conceived and put in practice for the chief purpose of fitting men for the sort of life that was universal during the elapsed years of the present century, and this life had no place for preëminence, no use for leadership, except in the categories of business, applied science, and finance. It did its work to admiration, and the result is before us in the shape of a society that has been wholly democratized, not by filling in the valleys and lifting the malarial swamps of the submerged masses, but by a levelling of all down to their own plane."

It is neither a flattering picture of the present nor a hopeful outlook into the future that Dr. Cram holds up to us; since, "whatever the issues of the war, there is for the world neither release from intolerable menace nor yet a proximate salvation. The war that is redeeming myriads of souls leaves the organic system of society, both material and spiritual, untouched. Were peace to come to-morrow, after a brief period of readjustment life would go on much as before, with industrialism supreme and capitalism versus proletarianism the conditioning clauses of its unstable equilibrium; with religion in a condition of heresy against heresy and all against a thin simulacrum of Catholicity; with philosophy still clinging to the shreds and tatters of evolution or remodeling itself on the plausible lines of an intellectualized materialism; and with education prowling through the ruins of scientific determinism, and struggling ever to build out of its shreds and shards some new machine that will make even more certain the direct application of scholastic results to the one problem of wealth production—with education failing as before to produce leaders to fill a demand that no longer exists."

Nor is the future outlook more inspiring, for, as he sees it, the late "war is only the first of a series, for one war alone cannot undo the cumulative errors of five centuries. Either after a year or two for the taking of breath, or merging into it without appreciable break, will come the second world-wide convulsion, the war for the revolutionizing of society, which will run its long and terrible course in the determined effort to substitute for our present industrial system of life (in itself perhaps the worst man has devised) something more consonant with the principles of justice. And the third, which may also follow immediately after the second, or merge into it, or even precede it, will be the war between the false democracy, now everywhere in evidence, and whatever is left of the true democracy of man's ideal. From these three visitations there is no escape. The thing we have so earnestly and arduously built up out of Renaissance, Reformation, and Revolution, with industrialism and scientific determinism as the structural material, is not a civilization at all, and it must be destroyed in order that the ground may be cleared for some-

thing better. The war has not touched the industrial problem at all, nor the religious nor the social nor the political. Capitalist, on the one hand, proletarian on the other, when they stop to think of themselves in either capacity, are just of the same old kidney as before, and the problem of final solution only hangs in abeyance.

"Great leaders could not have averted the war, and when Lloyd George declares that if Germany had been a democracy the war could not have occurred, he is simply indulging in the standard type of political jargon. The issue was too great to be set aside by a change from imperialistic efficiency to democratic incapacity."

The above excerpts taken from this thoughtful and timely essay may, it is to be hoped, draw the reader to the book itself. That he will be abundantly repaid, we have no hesitation in promising. For, whether he agree or not with all that is therein set down, he will certainly be compelled to think seriously and fruitfully, and to recognize the author's breadth and penetration of vision no less than his sincerity and fearlessness. The book, though small in bulk, is weighty with thought and pregnant with valuable suggestions.

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS By the Very Rev. L. Branchereau, S.S. Translated and adapted. Vol. VI. The Blessed Virgin and the Saints. New York, Cincinnati, Chicago: Benziger Brothers. 1918. Pp. 268.

The six little volumes of Father Branchereau's Meditations for the clergy merit our warm recommendation. They are not only thoroughly practical in method, so as to serve the preacher and instructor of Christian doctrine, as well as the seminarist in his personal training for the sacred priesthood, but they also cover the whole field of catechetical and ecclesiastical knowledge. The fundamental Truths, the Virtues, the Priestly State of Life, the Liturgy and the chief devotional topics are made the subject of meditation. A summary precedes each theme, which is followed by Considerations and practical formularies of Resolutions for each day. Not the least desirable feature of these books of Meditations is their handy form, which adapts them for being carried about one's person for habitual use.

THE ONLY POSSIBLE PEACE. By Frederic C. Howe, Ph.D., author of "The High Cost of Living"; "Why War"; "The Modern City and its Problems"; "Socialized Germany"; "European Cities at Work"; "Privilege and Democracy in America"; "The City, the Hope of Democracy"; etc. New York, Charles Scribner's Sons. 1919. Pp. 281.

Reading this book reminds one of surveying a landscape from a

mountain top. The ground at your feet, with the soft grass enframing the flat rocks, gently shelves into the shrubbery; this in turn merges into the sea of waving trees. Streamlets glint here and there in the glades. Hamlets nestle in the valleys, and the intersecting highways wind through the greeneries and stretch themselves lazily over the hills. It is all such a lovely picture, the big things standing forth in their distinctive features and yet merging and shading into one another like the figures and hues of a painted landscape. You fix your objective—yonder peaceful village or that bit of smooth thoroughfare along which you will saunter homeward to your starting point at the foot of the hills; the shrubs, soft and yielding to the eye, close up into thickets. Before they merge into the forest they cunningly conceal a rocky precipice, which when by a scramble through the jungle you have left behind, you find yourself in the underbrush that hides the jagged rocks and is interlaced with no end of fallen trunks and branches. The gently gliding brook broadens out into the swamps which you mistook for restful glades. The happy village proves to be a scraggy group of shabby dwellings, and the homeward road a lengthened slough of viscid mud.

So it is with looking at the prospective peace. It lies there ever so inviting on the fringe of the picture. As the crow flies, the way thither is smooth and easy. *Facilis descensus.* And yet what jagged rocks, entangling thickets, unfordable morasses, impassable highways lie between it and the onlooker! Mr. Howe points out for us the road to peace, the conditions upon which alone peace is possible. These conditions are reducible to two: one negative, the abolition of imperialism; the other positive, freedom of commercial intercourse. The struggle for exclusive territories, the conflicts of high finance, the competitions of the industrial classes, the struggle for the control of the seas and land routes of travel, the economic exploitation of the weaker countries—these are among the chief factors of imperialism. They must be abolished or reduced to the minimum of malignity.

In the second place, international peace is conditioned by a *pax oecumonica.* Free trade must be universal; customs barriers, protective tariffs must be removed, so that all the nations may trade with one another on natural terms.

So far all is plain. The perspective map of the landscape is clearly outlined. It is only when men come to reduce these sage counsels to practice that the difficulties — the rocks, jungles, swamps, mire— spring up and stretch out before them. Nevertheless, the author of the present book has done a good thing by showing the inevitable conditions of peace. And he has accomplished this in a very instructive, luminous, and attractive manner. He has gone with considerable detail into the causes of the world's upheaval, and presented his

views on amelioration with remarkable skill and conclusiveness; so that his book is one that deserves attentive consideration.

It probably did not fall within the author's scope to show that all these conditions of peace will turn out neither effectual nor enduring, because they lack the propelling power of an ethical and therefore a religious motive. The nations have been trying to get along without God, and the worst of it is that they neither recognize that this practical atheism is the basal cause of the world-wide catastrophe, nor that return to the Creator as to the one to whom man owes reverence and obedience must be the indispensable condition of an enduring peace. Every other method—political, educational, industrial—they are suggesting and trying; but the one fundamental and essential means they ignore or repudiate. It is a strange, almost naively childish, way that men have of legislating for their wellbeing without a thought of the God who made them, owns them, rules them. The only possible peace must be based on man's recognition of the Creator's claims and plans. When the world comes to recognize this, the dawn of permanent peace will be on the horizon. Not before.

LIFE AFTER DEATH. Problems of the Future Life and its Nature. By James H. Hyslop, Ph.D., LL.D., Secretary of the American Society for Psychical Research and formerly Professor of Logic and Ethics in Columbia University. New York, E. P. Dutton & Company. 1918. Pp. 438.

Were the evidences for *Life after Death* no stronger than those compiled by Mr. Hyslop in the above volume, the only consistent thing for logical folk to do would be to turn agnostics at once. For practically all the motives he assigns for belief in such a life are those derived through mediums transmitting in trance the messages which are supposed to come from "the other side". He recounts, it is true, some of the views on immortality current among certain ancient and primitive peoples; but these more or less mythical beliefs have small probative value. Now that some of our modern mediums are under the control of discarnate intelligences, such as the "invisible operators" with whom Professor Crawford has had frequent and effective dealings, there can be no reasonable doubt. And one may well accept Mr. Hyslop's opinion that people who at the present day refuse to admit the reality of communications from these spiritual entities place themselves outside the pale of discussion. They are not to be reasoned with but left to their own obtuseness and narrowness of vision. On the other hand, that these invisible intelligences are *human* spirits or human souls living on "the other side" who are seeking to hold converse with their brethren still sur-

viving on the mortal plane—for this there is not the slightest evidence worthy to be estimated as such by an intelligent man. The very fact that these spiritual entities refuse to give themselves a name whereby they might be identified ought to be a sufficient motive for suspecting their veracity. "Imperator", "Rector", "Jennie P.", "Whirlwind", and other such fictitious cognomens are the appellatives under which these misleading and mendacious intelligences seek to elude detection.

However, by their fruits you shall know them. For the evil, the injury, these spirits have done and are continually doing to the souls and the bodies of men, and more especially of women—for the nervous system of women seems to lend itself more readily to mediumship—is incalculable. It may seem to some, amongst them Mr. Hyslop himself, extremely naïve, and decidedly personal, to venture the opinion that the malign influence of the "invisible entities" is noticeable in the present volume. The categories of the séance room have so prepossessed the author's mind that he can see the miraculous events narrated in the New Testament and the teachings of Christ and His Apostles only under the colors and shapes of "psychic" experiences. Mr. Hyslop's exegesis of the New Testament would be ridiculous were it not so irreverent and even blasphemous. His interpretation of the Transfiguration, the Resurrection, and the subsequent reappearances of the Risen Christ, the exercise of the Gifts of the Holy Ghost in the early Church, the miracles of our Lord recounted in the Gospels, not only throws doubt upon the historicity of the events and eliminates from them every vestige of the supernatural, but it places them in the same class with the spiritistic phenomena familiar to the psychic researcher. To expose the sophisms of "false analogy" contained in the chapter on "Christianity and Psychic Research" would require a still longer chapter.

Moreover, Mr. Hyslop's ascription to St. Paul of the doctrine of "a spiritual body" in the sense of a real encasement of the soul, other than the corporeal organism, is certainly almost childish in its bald literalness. By "spiritual body" St. Paul simply means that the bodies of the just will, after the Resurrection, undergo certain changes similar to those that characterized the body of the risen Saviour (the latter was not an "apparition", in the sense taken by our author). The body is sown (buried) a corruptible body. That same body (not a "spiritual", an "astral body") rises an incorruptible body. It is sown an animal body; it rises a spiritual body; somewhat as charcoal by crystallization becomes a diamond. And so on. There is no mention anywhere of a "spiritual body" in the sense in which the spiritists and the theosophists accept the term.

Taking Mr. Hyslop's book as a whole, it is a weak and an unimportant, or rather a harmful, performance. It will convince nobody who is not already convinced as to the existence of the future life. On the contrary, it is more apt to destroy such belief, as it undermines indeed all faith in a supernatural order. *Non tali auxilio.*

Speaking of Christ's Resurrection, our author declares that "it has usually been considered a perfectly unique event, an exception to the laws of nature, and so a phenomenon in which Providence contravened those laws. But what I wish to show here is that a doctrine of the resurrection was maintained long before such an event was told of Christ, so that, assuming that there is a truth in the story about Christ, it(?) was not exceptional or 'miraculous'" (p. 68). We have placed an interrogation mark after *it* because the antecedent of the little pronoun is by no means certain. We may, however, presume from the general context that it is the Resurrection that was not "exceptional or miraculous". But why not? Simply because "a *doctrine* of the resurrection was maintained long before such an event was told of Christ"? The logic is mystifying. Why should the fact that "a doctrine of the resurrection was long maintained" before Christ's Resurrection annul the exceptional or miraculous nature of the Saviour's rising from the tomb. Job seems to have believed in the future resurrection of his own flesh. Would his faith make Christ's Resurrection non-miraculous? Why should not *both* be miraculous? Or why should not Christ's be *uniquely* miraculous, seeing that He raised *Himself* from the dead, fulfilling thereby His own prophecy that He so would do? But maybe this is the logic of the spirits. It certainly cannot be the mode of inference which Mr. Hyslop taught when erstwhile Professor of Logic (and Ethics) at Columbia University. We fear that the author is so intent on finding the "mistakes" of Christianity, that he has no consciousness of the possibility of his own, either in the domain of fact or of interpretation. First cast out the beam from thine own eye, *et reliqua.*

Literary Chat.

The article that occupies the place of honor in the current number of *The Dublin Review* is of direct interest to American readers. It is entitled "Forgotten Passages in the Life of Cardinal Wiseman", and is made up of some letters sent to America by the learned English churchman, whilst acting "as agent in Rome for the American Primates". Seven of the letters were addressed to the Most Rev. James Whitfield, who was Archbishop of Baltimore from 1828 to 1834, and one to the Right Rev. Francis Patrick Kenrick, in 1840, before he was transferred from Philadelphia to be Archbishop of Baltimore as successor to the Most Rev. Samuel Eccleston (an American convert), who died in 1851.

Covering the years 1829 to 1840, the correspondence not only shows how

an American Archbishop received his Roman news in early times, but also contains a graphic story of the conclave of 1831 and the election of Pope Gregory XVI, after Spain's veto of Cardinal Giustiniani. It is of interest to recall that the head and front of the latter Cardinal's offending was his desire to send Bishops to Colombia, after her revolt from Spain. Another notable feature in this batch of letters is the account of the misunderstanding that arose when the ardent and intellectual John England, first Bishop of Charleston (1820-1842), preached the funeral sermon in Rome for Charles Carroll, of Carrollton, the only American signer of the American Declaration of Independence.

In the same number are two other particularly attractive papers, from American pens or on American themes: "The German and Irish Element in the American Melting Pot", by Shane Leslie; and "Emily Honoria Patmore", a penetrating and engaging study by Mother St. Ignatius (an American nun). And Canon William Barry, in his wonted brilliant way, discusses "The Land of Erin".

That well-tried friend of all friends of American Catholic letters, the *Ave Maria*, has paid an unusual compliment to *Pastor Halloft*, by giving the book a second welcoming mention. Not resting content with its first recommendation of the story, when it was published just before Christmas, our Notre Dame contemporary confirms its previous praise in the following graceful tribute: "It is always gratifying to hear of the success of an exceptionally good book, one that supplies a need and is sure to benefit its readers. Such a book is *Pastor Halloft*, a new impression of which is now on the market and selling rapidly. Besides being a delightful combination of biography and autobiography, this volume is also a serious contribution to pastoral theology — indeed, to our mind, one of the most important ever made in this country. It is one of those books, few and far between, that will repay repeated readings."

What part has the American priest in the spread of Catholic literature, whether periodical or books? It goes without saying that, in view of the incalculable power of the printing press on the one hand, and of the priest's position of cultural as well as spiritual leadership on the other, the spread of our Catholic weeklies and books is of vital concern to every alert pastor. But the real question is, how far, generally speaking, does this pastoral duty to foster good reading bring practical results in the wider extension of Catholic publications.

The foregoing reflection is suggested by *Pastor Halloft*. How far does the present circulation of this volume supply an answer to the important query just proposed? The publishers of *Pastor Halloft* say that its sale has been "quite unusually satisfactory"—to quote their conservative expression. To whom is this unusual circulation of *Pastor Halloft* to be credited? To the clergy. Before the regular channels of publicity, through circulars, reviews, advertisements, were open to the book, the clergy were told about it. They bought up all the copies of the first impression in a month. Since then they have been spreading it far and wide. At this writing the volume is passing into the hands of the Sisters, the well-deserving auxiliary branch of our Catholic leadership in education and morals. Next we shall see the volume go to the laity and into our parish libraries, if the history of *My New Curate* repeats itself; and then *Pastor Halloft* will be introduced to the wider circle of readers outside the fold. However that may be, it seems safe to say that, without the clergy, not only as contributors literary and financial, but also as apostolic publicity agents of the printed word, Catholic letters would be a fallow field. Should there be greater cultivation of this fruitful soil? It would be rash to answer in the negative. May the shepherd watch with equanimity his lambs and sheep browsing in other literary pastures? It would be worse than rash to reply to this in the affirmative.

A wise priest, himself an omnivorous reader, occasionally says: "We," meaning Catholics generally, "don't read. No use talking," he says goodnaturedly (always he is kind and has

the genuine "glad" air), "no use talking. Our people read only the newspapers. They don't even read the book reviews—or these items of 'Chat'." A little exaggerated, no doubt. But not so very far from the truth, perhaps. Of course, this good and learned priest includes his brethren in the sweeping indictment. He says he hears less and less, alas! of Catholic Reading Circles and parish libraries. Confront him with the case of *Pastor Halloft*, and other like instances, and he is not convinced. Still smiling and good-natured, he replies: "Exceptions to the general rule. No use talking; we don't read." His smile is not the smile of satisfaction, however. If he could have his better way—and he has worked hard for it and is still at work—Catholics would read much more, read many and better books, and reflect, and react to the wise and wholesome lessons and suggestions caught up out of the patient pages of the neglected authors.

Priests interested in the study of Church music will be pleased to know that the *Antiphonar* prepared for publication by the Benedictines of Stanbrook Abbey, for appearance in the *Paléographie Musicale* of Solesmes, just when the war broke out, is likely to be published in the near future. The plates for the reproduction were fortunately saved in Paris.

The same Abbey, which conducts an excellent press, has in preparation a biography in English of one of the most attractive ecclesiastical figures among the Saxon Saints of the eleventh century, Bishop Wulstan, the *Wolstanus Wigorniae* of whom Mabillon in his "Acta SS. Ord. S. Benedicti" discourses in a charming way. There were three saints of the name, almost contemporary and of the same place. The one here described is the saint mentioned in the Roman Martyrology under date of 19 January.

A few odd moments may be well spent in perusing Mrs. Mary Brabson Littleton's small pamphlet, entitled *Whence Cometh Victory?* (John Murphy Company, Baltimore). It is a plea for prayer, and though supplication is no longer needed for the specific purpose for which the author wishes to interest us, nevertheless a general encouragement to pray is always opportune. Her philosophy of history, however, is rather superficial; right does not triumph as quickly in this world as she seems to imagine. The mills of the gods are proverbially slow. Hence, victory does not necessarily indicate the justice of a cause. This must be measured by other standards.

Amongst the religious leaders of the last generation, Dr. Cram in his *Nemesis of Mediocrity* (see review, pp. 341-44) rightly mentions Leo XIII, John Henry Newman, and "even Manning". He omits Pius X, probably because in the first place the successor of Leo was overshadowed by the greatness of his immediate predecessor; and in the second place because the Tenth Pius did not in his estimation possess the qualities of leadership. And indeed, if to be a leader an imposing personality is essential, the omission of Pius from the list is justifiable. On the other hand, there are men who lead in virtue of a moral ascendancy and the gentler qualities of the heart. They master the souls of their followers rather than their imagination and their martial passion. Of such was the aptly called Pius.

We are led to this obvious reflection by the presence before us of the recent *Life of Pius X*, by F. A. Forbes (Kenedy & Sons, New York).

The author of this charming little volume is well and favorably known in connexion with the *Standard Bearers of the Faith*, a series of Lives of the Saints, that, it may be hoped, is winning its way to the popularity it deserves. The writer possesses the gift of insight into the essentials of character, and a just sense of the influences that shape and develop a great personality. Accordingly, we follow in this biography the several stages in the formation of Pius, from his lowly cottage home, through his school days, his seminary training, his priestly life as curate, pastor, professor, bishop, on to his Supreme Pontificate, and to his death-bed in the Vatican — noting in each of these successive stages the

unfolding of those powers and virtues which manifested their efficacy in that leadership whose ideal it was "to restore all things in Christ". It is an edifying life—one that instructs and inspires as well as pleases. (New York, Kenedy & Sons.)

The author of this biography has also written a number of new Catholic plays founded on legends of the Saints. The latest of the series is entitled *The Fountain of Matarieh*. It is a "miracle play", dramatizing the sojourn of the Holy Family in Egypt —the fountain being located near the ancient city of On. An interesting variety of characters fills out the four scenes. The dialogue, being in rhymed verse, can be more easily memorized by the children. The play will prove a welcome accession to our not too copious repertory of this class of edifying and instructive dramas.

There was popular at one time a very expressive cartoon picturing a sign painter working at an advertisement device on the smokestack of a skyscraper. The poor man is aghast, his eyes bulge out, and the individual hairs of his head stand erect — like quills on the fretful porcupine—seeing that he has forgotten whether it is *sope* or *soap!* Most of us find ourselves in a like dilemma—though fortunately at a lower plane — when we forget how to spell a word and, busy with our driving pen, are averse to looking it up in our *Century*, *Standard*, or *Webster*, even should these lexical immensities chance to be somewhere on our shelves. *Webster's New Handy Dictionary* must have been compiled by a sympathetic soul that passed through agonies akin to those of the lofty sign-painter.

In about 280 pages the compiler has packed 25,000 names, together with their received pronunciations and definitions. Besides all this, he has added rules for spelling, capitalization; a gazeteer of the world; a summary of the war; and all kinds of linguistic novelties, such as jazz band, Boche, Bolsheviki, camouflage, and so on. It is just the thing you want to have on your writing desk. Based on *Webster's New International*, it is "up-to-date" and reliable. Last, but not least, it is cheap. (American Book Company, New York.)

The Saving of Pug Halley is a rollicking, jolly good play for boys, by Father Carroll. The writer knows his boys, what they do, should do and don't do, and how they talk and behave. He knows how to draw a moral without preaching it. Pug was saved all right, and *Pug Halley* played will save those who play it as well as those who see and listen to it. (Published by the Rev. P. J. Carroll, South Bend, Indiana.)

Children's Plays, by Misses Eleanor and Ada Skinner (happily illustrated in color by Willy Pogany) is a collection of dramas that may be used to advantage equally for school reading or for acting. The volume of 270 pages contains 13 plays, all of which (except one for boys alone) are arranged for boys and girls. The themes are drawn from the fairy world or from the scenes and experiences familiar to childhood. They are cheerful, clean, and wholesome, and will take with the little ones. By utilizing the suggestions for the players comprised in the closing chapter, the skilful teacher can easily stage these plays and make them an efficient educational instrument. (New York, D. Appleton & Co.)

A hearty welcome is sure to greet the first number of the "Reconstruction Pamphlets", published by the Committee on Special War Activities of the National Catholic War Council. The title of the initial issue is *Social Reconstruction*. From its twenty-four pages the reader gets a good review of the industrial problems that confront society to-day and a survey of the proper remedies. The author is familiar not only with the existing relations between labor and capital but also with Catholic ethics; and master of the subject, he has the power to express himself and the courage to state the practical ways of correcting the injustices he points out. The proposed series of "Reconstruction Pamphlets" have thus begun exceedingly well, and everybody will be on the lookout for the succeeding numbers. (930 Fourteenth St., N. W., Washington, D. C.)

Books Received.

MANNA OF THE SOUL. A Little Book of Prayer for Men and Women. Compiled by the Rev. F. X. Lasance, author of *My Prayer-Book*, etc. Thin edition. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. 266. Prices, $0.75 to $3.75.

THE PASSION OF OUR LORD. In the Words of the Gospel. Edited by Father Herbert McDevitt, C.P. The C. Wildermann Co., New York. 1918. Pp. 64.

MEDITATIONS FOR THE USE OF SEMINARIANS AND PRIESTS. By the Very Rev. L. Branchereau, S.S. Translated and adapted. Vol. VI: The Blessed Virgin, The Saints. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. xii—268. Price, $1.00 *net*.

THE RELIGIOUS TEACHER AND THE WORK OF VOCATIONS. By the Rev. John B. Delaunay, C.S.C., Ph.D., J.C.D., Professor of Canon Law, Holy Cross College, Brookland, D. C. Third edition. St. Augustine Novitiate, West Hartford, Conn. 1919. Pp. 39. Price, $0.20.

A MINISTER'S SURRENDER, or How Truth Conquered Prejudice. By Prof. Chas. W. Meyers, San Antonio, Texas. Our Sunday Visitor Press, Huntington, Ind. 1918. Pp. 47. Price, $0.15; 10 copies, $1.00; $7.00 a hundred.

DE METHODO INVENTIONIS IN PSYCHOLOGIA. Oratio habita in Collegio Maximo Sarrianensi S. Ignatii, Societatis Jesu, a R. P. Ferdinando M. Palmes, S.J., in Sollemni Studiorum Exordio. 1918-1919. Barcinone: Ex Typographia Guinart et Pujolar. 1918. Pp. 66.

POLAND IN THE WORLD OF DEMOCRACY. By Anthony J. Zielinski. With an Introductory Letter by the Most Rev. J. J. Glennon, Archbishop of St. Louis, and an Introduction by John W. Weeks, U. S. Senator from Massachusetts, and a Foreword by Laura de Gozdawa Turczynowicz, author of *When the Prussians came to Poland*. Frank R. Smith Printing Co., St. Louis. Pp. 262.

LE DROIT AU-DESSUS DE LA RACE. Par Otto H. Kahn. Traduit de l'anglais par le Lieutenant Louis Thomas, du 28e Bataillon de Chasseurs Alpins. Avec une Préface de Théodore Roosevelt, et une notice biographique. Perrin & Cie., Paris. 1919. Pp. xxxi—167. Prix, 3 *fr.* 60.

THE FOUNTAIN OF MATARIEH. A Miracle Play. By F. A. Forbes. "The African Missionary" or Guy & Co., Cork; R. & T. Washbourne, London. 1918. Pp. 16. Price, 6*d*. (Sold for benefit of missions.)

CHILDREN'S PLAYS. By Eleanor L. Skinner, Teacher of English, North High School, Columbus, Ohio, and Ada M. Skinner, St. Agatha School, New York City. Illustrated by Willy Pogany. D. Appleton & Co., New York and London. 1919. Pp. xiii—270.

THE SAVING OF PUG HALLEY. A Boys' Play in Three Acts. By the Rev. P. J. Carroll, C.S.C., 226 Hill St., South Bend, Ind. 1919. Pp. 20.

ESSAYS IN OCCULTISM, SPIRITISM, AND DEMONOLOGY. By Dean W. R. Harris, author of *Days and Nights in the Tropics, By Path and Trail, Pioneers of the Cross in Canada*, etc. B. Herder Book Co., London and St. Louis. 1919. Pp. 181. Price, $1.00.

A SCHOLAR'S LETTERS FROM THE FRONT. Written by Stephen H. Hewett, 2nd Lieut. in the Royal Warwickshire Regiment. With an Introduction by F. F. Urquhart, Fellow of Balliol College, Oxford. With portrait. Longmans, Green & Co., London and New York. 1918. Pp. xviii—114. Price, $1.50 *net*.

WEBSTER'S NEW HANDY DICTIONARY. Based upon Webster's *New International Dictionary*. American Book Co., New York, Cincinnati, Chicago, Boston, Atlanta; G. & C. Merriam Co., Springfield, Mass. 1918. Pp. viii—278. Price, $0.32.

AUSTRALASIAN CATHOLIC DIRECTORY FOR 1919. Containing the Ordo Divini Officii, the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney, Australia. Pp. lxxxiv—241.

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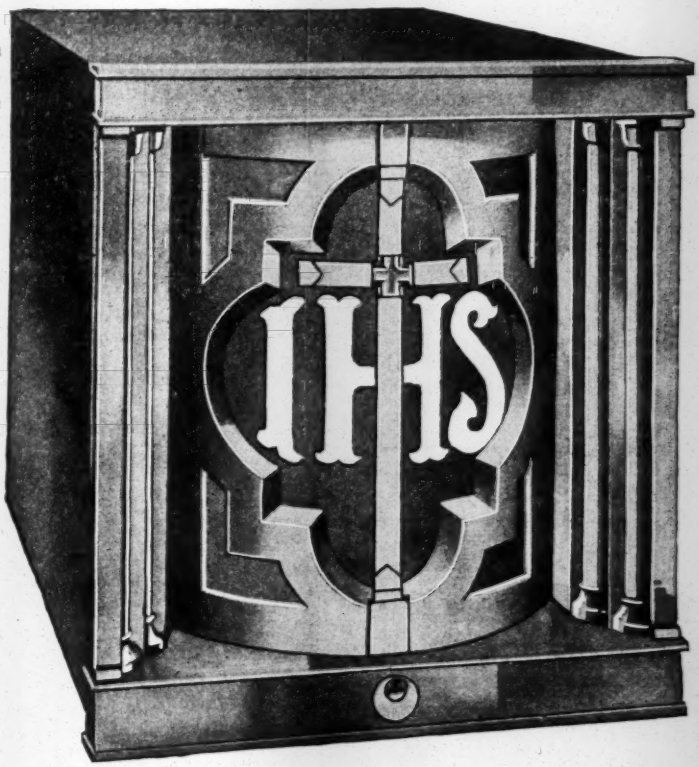

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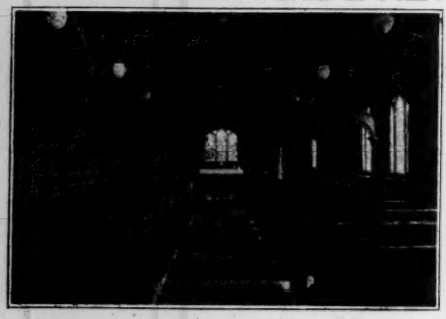

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The decree then orders as follows:

"In consideration of these circumstances, and while they last, it is left to the prudent judgment of the Ordinaries, that the lamp, which must be kept burning day and night before the Blessed Sacrament, may be supplied, in place of olive oil, with other oils, vegetable oils as far as possible, or beeswax, pure or mixed, or lastly also with electric light."

This decree, therefore, is by no means a general permission to use electric light in the sanctuary lamp. Bishops may grant such permission if peculiar conditions or circumstances should warrant it, and then only as long as these exceptional conditions last, i. e., as long as pure olive oil cannot be obtained, or only with great difficulty; the first substitute for olive oil referred to in the decree is vegetable oil as far as possible.

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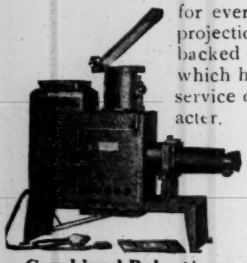

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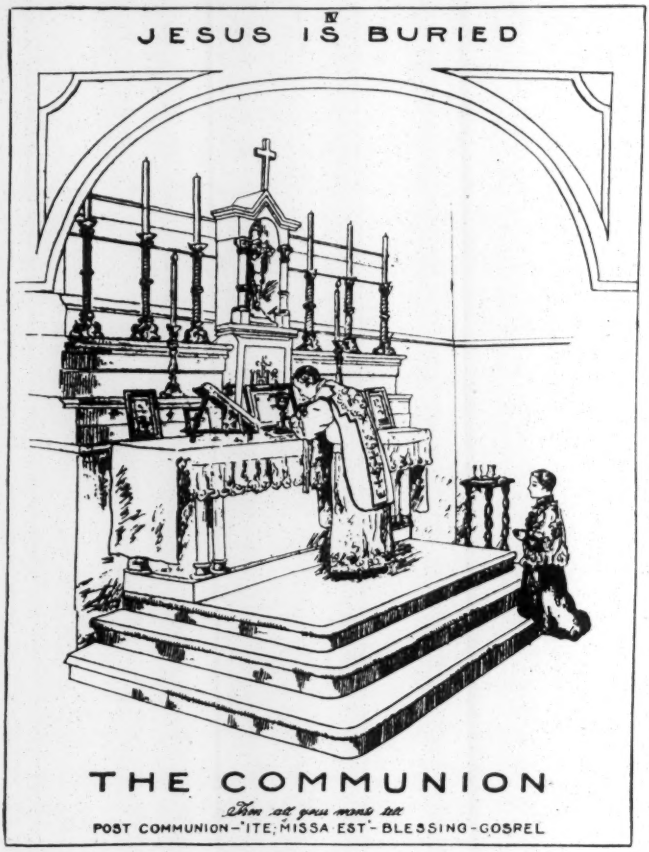

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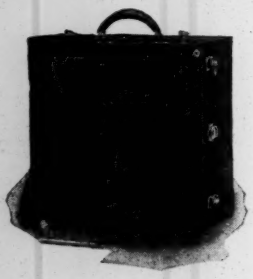

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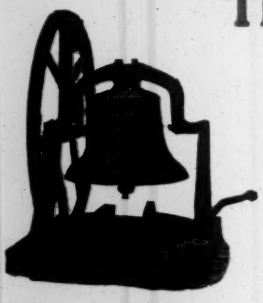

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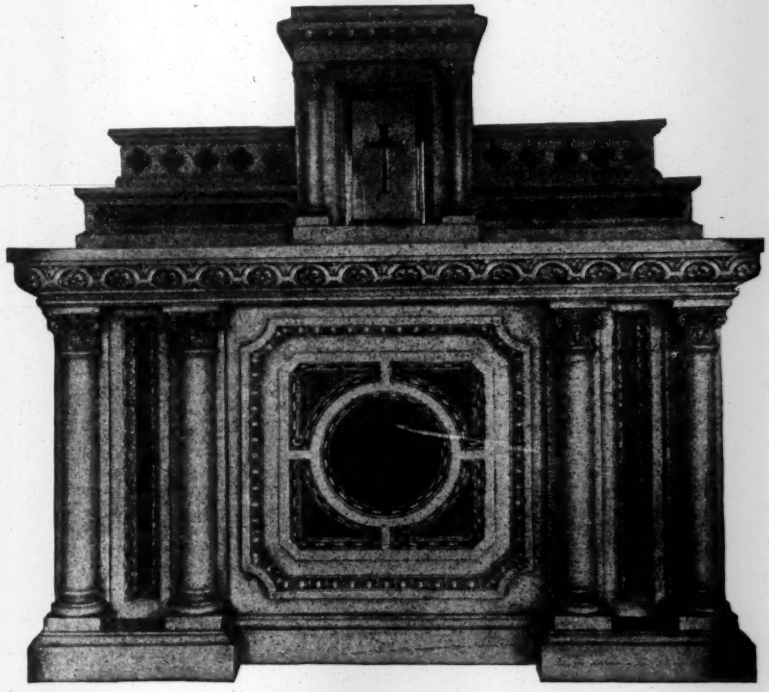

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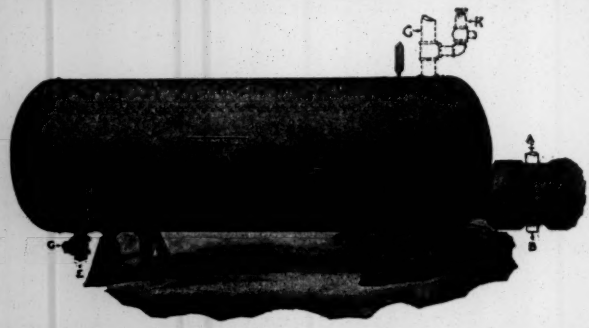

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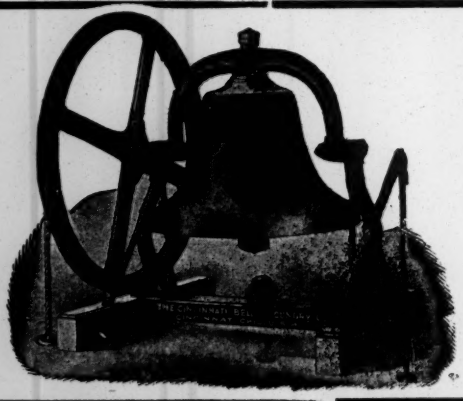

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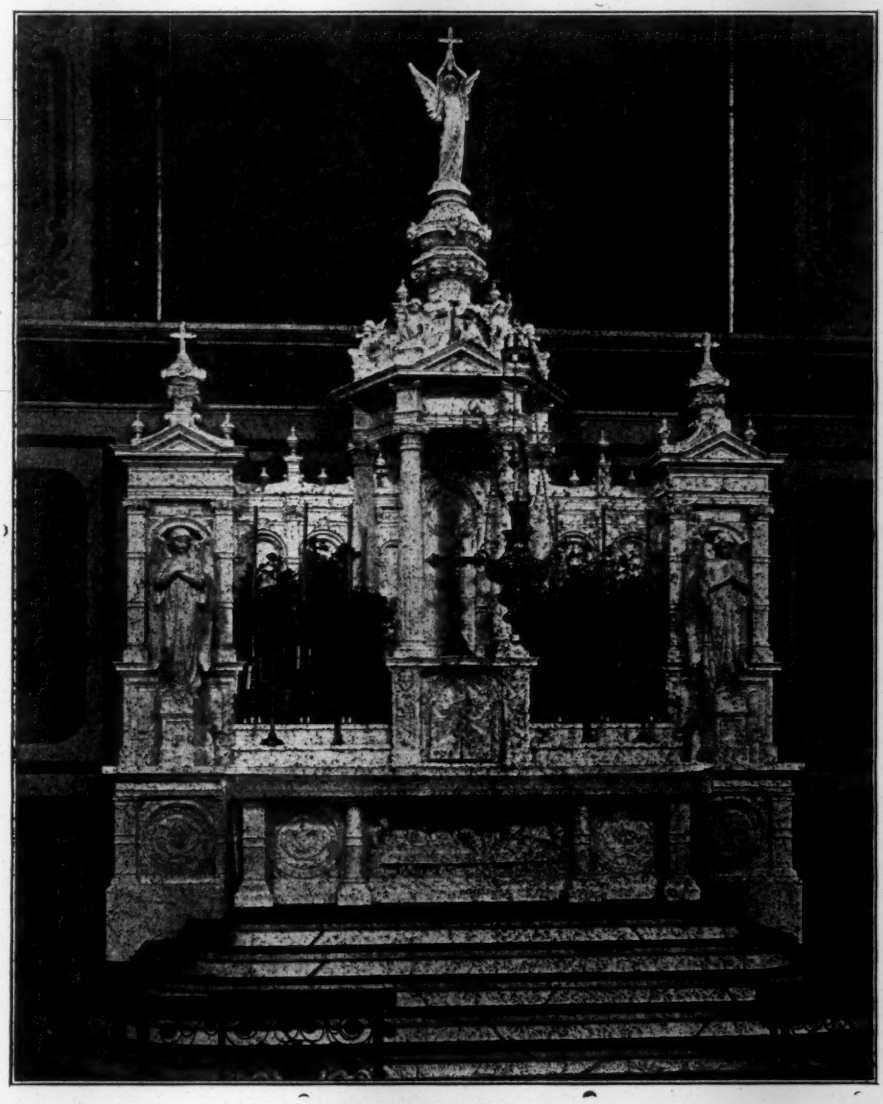

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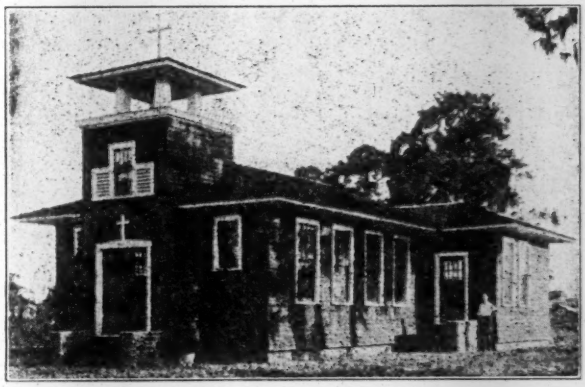

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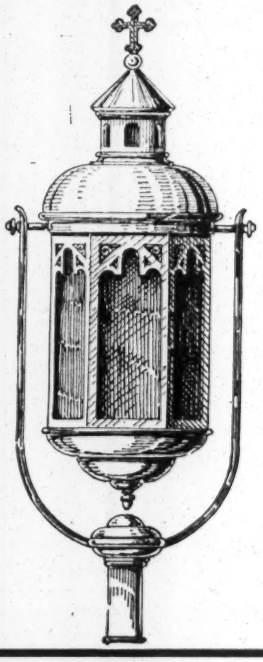

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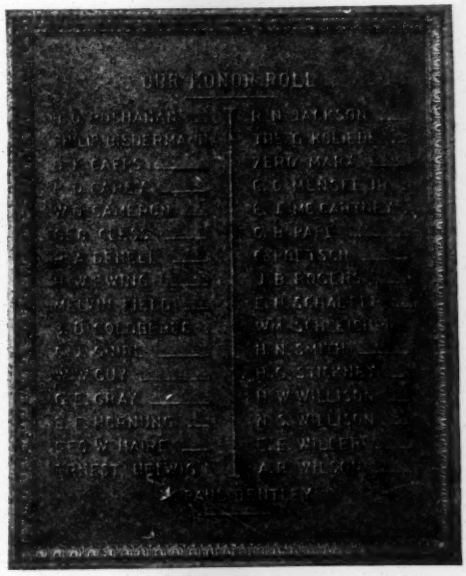

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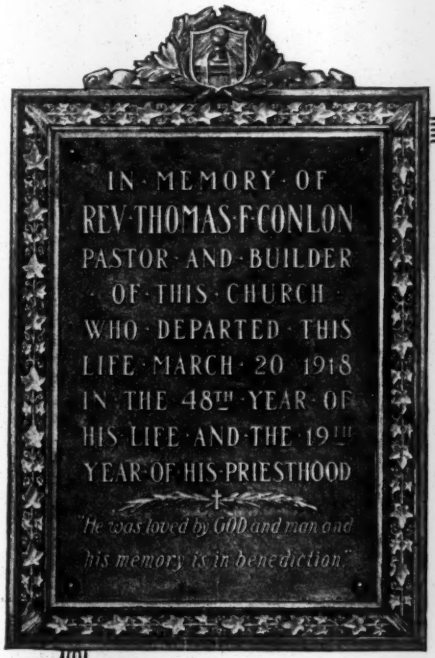
IN MEMORY OF
REV THOMAS F CONLON
PASTOR AND BUILDER
OF THIS CHURCH
WHO DEPARTED THIS
LIFE MARCH 20 1918
IN THE 48TH YEAR OF
HIS LIFE AND THE 19TH
YEAR OF HIS PRIESTHOOD
"He was loved by GOD and man and
his memory is in benediction."

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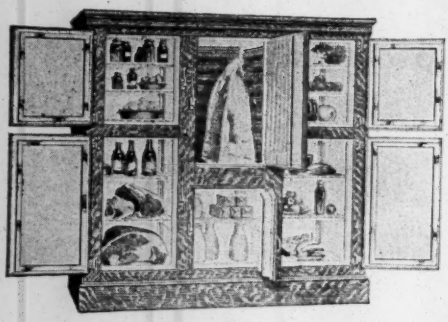

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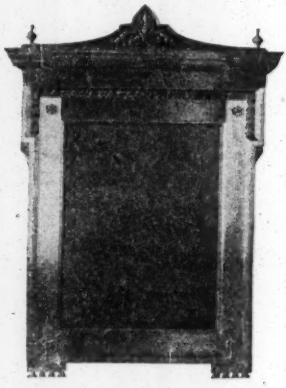

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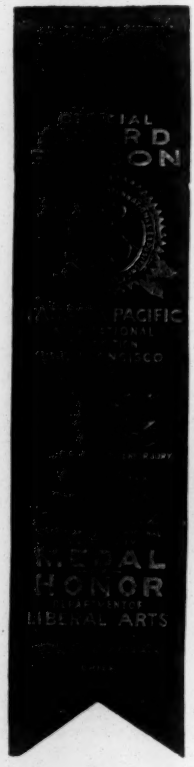

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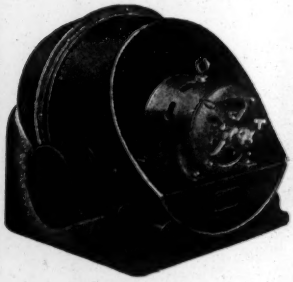

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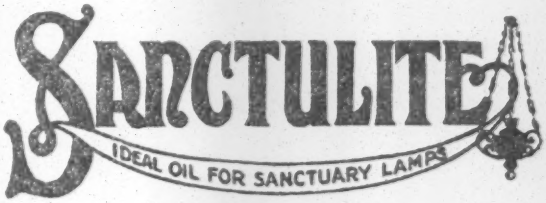

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